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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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"THUS HAVE I HEARD"—

One of the major differences which mark our civilization as inferior to some ancient ones is our outlook on discipline. Instead of Self-Discipline we live and labour under discipline imposed upon us from without. When Divine Kings and Rajarishis ruled, and even when such wise Emperors as Asoka or Marcus Aurelius reigned, their guidance and instruction engendered Self-Discipline. The seeking of inner contentment and environmental satisfaction was then a pleasure, and brought some happiness born of understanding.

Among the great Gurus who were and are the Fathers of their Chelas it was Self-Discipline which was enjoined. The Philosophy of Discipline is founded upon the knowledge of the divinity of man's higher nature, controlling, purifying and elevating the lower and carnal nature. Those great Gurus were and are Master Psychologists, not experimenting in ignorance and limitations of their own. Nor are they so rash and so misguided as to stir up the animal tendencies of their patients and pupils. Many modern psychoanalysts and psychiatrists do that, mainly because the real character of the Will-Power of the human being is, more or less, a sealed book to them.

Modern schools, colleges, academies and research institutions, consider that they must *impose* a discipline, through a code of rules and instructions. Revolt rather than conformity is the order of the day. Employees and college students, among others, are suffering from frustrated wills, and resort to retaliation which is more harmful to themselves than to others.

In a general way, in our civilization, indiscipline marks the life of the individual in the home; and a variety of groups is formed, such as social clubs, students' associations, chambers of commerce and trade unions, which sanction indiscipline. Class war results. What looks like success or failure as the outcome of

such strife, in reality degrades the moral fibre, not only of the contestants on both sides but also of society as a whole.

Nowadays real Discipline plays a minor part in spiritual life. The Divine Discipline called Yoga offers useful instruction regarding (1) the subduing of the animal psyche, (2) the raising of the human psyche to a nobler attitude, and (3) the creating of a channel through which the Divine Psyche can speak and act. (4) Knowledge is offered for study, (5) meditation is advocated for the purpose of application, (6) the service of fellow souls is recommended as essential for testing one's own knowledge and the efficacy of one's own efforts at right practice. Above all, there is taught (7) the Development of the Will, which is not wholly dependent on the mind, but is separable from it.

These seven steps to Divine Discipline or Yoga are timeless, and as necessary today as in the past for right living, which implies living in and by the power of the One Spirit.

Discipline is manifesting itself in Super-Nature, the Discipline of the One Self in relation to all selves—sub-human, human and superhuman.

This Divine Discipline of the Lord of Yoga encompasses every member of the human kingdom. His Great Sacrifice is primeval and is performed through Ideation-Imagination (*Tapas*) and Boundless Compassion (*Dana* or *Karuna*). Violence is the force which disturbs the smoothness of its flow.

Violence very often is involved in mistakes. Further, violence in a thousand blunders is expressed by men and women unconsciously to themselves, ignorant of the serious harm they are causing. There are cases when, with evil intent, men and women indulge in committing violence; this is the real Sin against the Holy Spirit.

Political legislation, social reform, including educational, and economic adjustments should take into account this important and fundamental principle active in Nature. What was obscured till Gandhiji appeared on the scene and courageously proclaimed, to all and sundry, the mighty and majestic truth of *Ahimsa*, Non-violence, is now acknowledged by everyone as the real panacea for all human ills; but how many legislative and reform bodies are there which act upon that beneficent principle?

Individuals must practise non-violence in the daily affairs of life as a matter of soul-discipline, for that is one of the surest ways to build up a non-violent State—the true Welfare State, wherein harm to one is harm to all and beneficence is universal and impersonal.

SHRAVAKA

THE ECONOMICS OF BHOODAN

[**Dr. Gyan Chand** is a front-rank economist who has served India internationally. In this able article he writes with insight and evaluates the *Bhoodan* Movement dispassionately and objectively.—ED.]

At the Puri session of the Sarvodaya Conference a note of firm determination was struck. It has been resolved to collect 50 million acres of land through voluntary contributions by 1957 and to introduce a *Sarvodaya* society in India in a large measure. Shri Vinoba Bhave has struck an even more hopeful note and indicated the possibility of establishing such a society by 1957 all over the world. Vinoba is obviously in an inspired state of mind and is pursuing his object with a sense of God-given mission, and many of his followers share this sense with him. Vinoba and the others have a sense of urgency and are staking their faith on the completion of the work which they have undertaken. The success which they have achieved so far in collecting 3.8 million acres of land has given them confidence that they are on the right path and the assurance that they have an alternative to the other schemes of fundamental social change which has the merit of being a solution without a shadow, *i.e.*, a way which will create no new problems but solve the old ones and open new vistas of a continuously expanding creative life.

The movement, being largely based upon faith, cannot be subjected to rational analysis; for the assumptions on which it rests are derived only partly from experience and the logic of facts. It is true that hyper-violence, *i.e.*, the use of nuclear weapons which threaten wholesale destruction, has made it self-evident that the way of violence is utter madness and really means suicide for mankind as a whole. That makes war as an instrument of policy completely out of date and the solution of international problems by peaceful methods an inescapable necessity. This conclusion has far-reaching implications because in the last analysis violence can be eschewed only if there is *ahimsa* (non-violence and love) in the hearts of men. For immediate purposes, however, the fear of what Nehru has called co-destruction may perhaps serve as a deterrent and give the world a decade or so of uneasy peace during which a way may be found to remove the deep-seated causes of social stresses and to knit the nations together in an international community in which the rule of law may be established between nations. The inescapable need of non-violence and love, however, does not mean that the present crisis in any country, including our own, can be resolved

by spiritual conversion, *i.e.*, by changing the hearts of men, and the debris of the past, the inequities of ages embedded in our social system, cleared by the method of individual persuasion alone, without any effective organization or social sanctions. The conviction that this can and should be done is a matter of faith and its premises cannot be brought within the ambit of what is generally understood by economics.

Bhoodan, however, being avowedly a revolutionary technique, cannot be judged by any traditional tenets. Economics itself, as its students well know, is in a process of revaluation or even transvaluation, and the impact of modern trends and thought has made it necessary for its exponents to admit the validity of considerations previously excluded. They are, often obliquely but sometimes even directly, conceding the primacy of value-judgments in the formulation of practical policies. *Bhoodan* is an attempt to solve what is admittedly an explosive economic problem in this country—a problem the magnitude, importance and urgency of which admits of no difference of opinion. Nearly one-third (or over 100 millions) of our agricultural population consists of landless labourers, and their number and relative importance are increasing fast owing to the growth of population and otherwise. They are the most submerged section of the rural, or rather the entire, community, are leading a semi-starved and precarious existence and are in no position to protect themselves against even extreme forms of oppression or exploitation. The State has done next to nothing to protect them. Owing to chronic hunger, disease, epidemics and physical strain of every sort they are subject to heavy mortality whenever the stresses go beyond the limit of endurance. The fact that a large proportion of these hapless beings also belong to the depressed or untouchable class makes the position much more onerous from the social standpoint, exposes them to even greater risks and makes shameful social indignities a normal feature of their everyday existence and the possibility of resistance to injustice even more remote. They are, or at least should be, our most important problem and the fact that in a number of countries—notably China—their counterparts have become the spearhead of revolution should make us keenly aware of the need for giving the highest priority in our schemes of social improvement to work for their well-being. This has not happened so far and the *Bhoodan* movement is the first earnest effort to deal with this problem and focus public attention on the growing gravity of the situation and the urgent necessity of taking action with regard to it.

The collection of 3.8 million acres of land through voluntary contribu-

tions is taken to have two beneficial aspects. One of them is the fact that all this land has been made available by appealing to the good sense of the people and arousing them to the injustice of the present distribution of land. This is cited as a proof of the efficacy of moral force as a method of social change. The critics of *Bhoodan* state that a considerable proportion of land gifts—according to a reliable estimate, nearly 40 per cent—consist of lands which are either uncultivable or property titles to which are in dispute. The critics also point out that most of these contributions have been made by the poor and really do not involve more equitable distribution of land in the villages. These two points have not been met by the *Bhoodan* leaders. As a matter of fact the legitimacy of this criticism is admitted by them, but it is countered by the view that the greatest gain of this movement consists not in the transfer of land but in the fact that it is undermining the moral case for property in land and creating, among those who own it, a sense of guilt in appropriating for themselves what should be the property of the community as a whole. Vinoba and his co-workers are, in spite of using the language of charity, putting in the forefront the view that private property in land is a grave social offence—really a sin—and that land should be cultivated as a trust and not as private property. The real revolution is, according to the sponsors of this movement, taking place in the minds of the people and is only very imperfectly expressed through contributions of land.

That the new ideas are being put into currency and are being related to the need for a new social order, free from exploitation and based upon equality and fellowship, is a great gain. When men like Vinoba and Jayaprakash Narayan give a new gospel to the people and live it with such sincere devotion, it is bound to inspire and arouse the people, give them a new social purpose and create a desire for social change. Revolution, in the last analysis, must mean a fundamental change in outlook and conduct and, to the extent to which this change is actually taking place, it will create conditions which will favour revolution even if they do not bring it about themselves. It is, however, a matter for consideration whether the change is occurring on a scale and in a manner such as to provide its own motive power and to release new energy and force among the people which can generate or sustain a revolutionary social process. This change, even when it occurs, being intangible, cannot be measured in quantitative terms.

There are two or three facts, however, which point to the need for being on guard against overestimating the strength or the results of the

movement. It is, in the first place, losing momentum instead of gaining it and last year's collection of land is much less than that in the previous years. Secondly, there is no indication that it has succeeded in creating leaders from among the masses—from among the poor and the down-trodden for whose benefit the movement has been primarily started. The visits of the leaders of the movement do cause a stir and give an opportunity to the local political leaders to acquire or increase public prestige; but after the visits are over and the atmosphere of revivalism which they create passes away the people relapse into their old state of indifference and inaction, and there remains no evidence of new life among the people—no continuing and sustained social purpose finding expression in the daily life, relations and behaviour of the people. The landless labourers and the poor peasants are not being moved to action or given a desire or will to end the social system which inflicts such misery on them. They do not even acquire an understanding of the processes which make the present system unjust, oppressive and inefficient from the production standpoint. Even granting that moral change is more important than institutional change—in itself a very debatable point—a revolution in the minds of people should mean a revolution in the ways and views of men, and it is not at all clear that this is happening on such a scale as to give the country a new faith and a new hope.

Bhoodan has ultimately to mean, according to Vinoba and the others, an all-round social revolution—a system with new values, norms, social relations, economic organization and a shift of power for new social ends. In a vague way this point is stressed and a need for an all-embracing change indicated; but ideas in the *Bhoodan* movement on this point, apart from the avowed need for non-violence, decentralization and cottage industries, are extremely indefinite and there is no economic programme for the country as a whole covering agriculture, trade, currency, banking, large-scale industry and international economic relations. The village has to be changed, but it cannot be changed in isolation, cannot be self-contained or move in an orbit of its own choice or making. *Building from Below*, a recent publication of the *Bhoodan* movement, does contain schemes which, when tried, will give experience of actual social reconstruction and become a testing ground for these ideas. These schemes have, however, still to be put into effect; and, if they are to be of real use and not merely an experiment, they have to be related to the Government's Second Five-Year Plan and to the working of the economy as a whole. One of the most hopeful features of the movement is that more than 150

villages have been donated in their entirety, *i.e.*, in these villages there has been a voluntary extinction of property rights and they can be physically and socially rebuilt on a revolutionary basis. It is to be hoped that this work will be immediately and earnestly taken in hand. It has, however, to be realized that, though small communities organized on a new basis may serve as experimental stations, they can become the nuclei of a complete and all-round change only when they are conceived and organized in relation to a comprehensive social transformation and according to a clear and coherent picture of the new economy for which the movement stands. *Bhoodan* has a spiritual impulse behind it; still, in economic matters, it has to do its thinking in concrete terms and, what is even more important, generate the steam for making a lasting impression on the stubborn facts and crying needs of today.

As I have said already, a sense of urgency is a valuable contribution of *Bhoodan* to the present climate of public opinion. This sense is not widely shared and has not accelerated the pace of change or given greater insight to the men in power who, for reasons of expediency, choose to express sympathy with the movement but are really intent on making political capital out of it. At the Puri Conference, Vinoba clearly stated that *satyagraha* should not be taken to mean maintaining the *status quo* or even to be a plea for gradualism in social transformation. Speed is an all-important consideration and Vinoba has made it clear that crisis and time will not wait even for believers in *Bhoodan*. Great changes have to come soon or events will take their own course and a new tide in world affairs carry this country off its moorings and rule out of court *Bhoodan* and all that it stands for. Unfortunately the rank and file of this movement and its political associates do not take this view seriously and the latter are hoping to use *Bhoodan* as a cover for going slow and diversionary tactics. This is a danger of which there is no real awareness among the *Bhoodan* leaders and in practice this movement is being used to stem the tide of change instead of accelerating it. The movement has to find a way of organizing the masses, *i.e.*, the vast majority of people including the landless labourers who are without property, position and prospects in the present system, and to express the change in their minds as a change in their lives, economic relations and capacity for organized peaceful action. There is not and should not be any contradiction between the latter change and the premises of *Bhoodan*; and, if there is, a further enlargement of the thought of *Bhoodan* is called for in order that the movement, in its conception and development, may meet the real requirements of the situation.

The *Bhoodan* movement has rendered great service in bringing to the fore the issues which can be ignored only at our peril. The fact that besides Vinoba a large number of very earnest men and women of high calibre are really developing "mass contacts" in the best sense of the term brings a new ferment in the villages which has great value of its own. This fact has to be understood and appreciated and, to the extent to which the ferment is real, utilized for the education of the masses and their organization. It would be sectarian to deny the good that is coming out of the movement or speak in derogatory terms of the thought and motives behind it. It is also essential that the *Bhoodan* leaders should take a more correct measure of their achievements and not raise expectations which cannot be fulfilled on any rational forecasting of the future. *Bhoodan* is an index of the unconscious mass urges of the people. It is not the only index, but it has a meaning and importance of its own. To the extent to which it does mean a new awakening of the masses, it will have a revolutionary effect, even beyond the limits of its own premises. The economics of today has to be an economics of wide horizons and develop a new framework of reference. Let us hope that *Bhoodan* will in effect mean a real contribution to a new economics and, what is, of course, far more important, in its impact strengthen the revolutionary processes now at work and not weaken them. The latter possibility is not to be ruled out; for in the present context there is a risk of the movement being used for ends very different from those which its leaders have in view.

GYAN CHAND

THE MATERIALISTIC CONCEPTION OF ECONOMICS

[**Dr. L. Delgado** is both an educationist and a banker and wrote on "Economics, Ethics and Politics" in our issue for January 1950. Many of the expounders of Political Economy have seemed to their critics, like Carlyle and Newman, to be suffering from an overdose of the "original sin" of secular complacency. Dr. Delgado tries to show why this is so and why this need not be. Economic assumptions and categories and even "laws" must be reconsidered and modified and brought into closer contact with the moral foundations and actual conditions of individual and social life. This cannot be done unless contemporary economists recognize that even if "in the long run we are all dead" we need not therefore "kill" each other in the short!—ED.]

When Cardinal Newman said that political science was a science at the same time dangerous and leading to occasions of sin he shocked many economists. We must, however, beware of passing judgment hastily: what is wrong in one age may be righted in another and criticism of it may appear strange unless we know the historical background. Political science, or economics as it is now known, has a history going back to the Creation, or at least to the Fall of man, for it deals with man's attempts to make the best use of scarce resources. It is not strange therefore that during the course of time various schools of thought have sprung up and different doctrines been hammered out, one giving place to another as thought evolved on the subject. It will be our aim in this article to consider very briefly the growth of this branch of knowledge from Greek times to the modern, and to see whether Cardinal Newman had any cause for making his remarkable statement.

One important point to bear in mind throughout is that economic doctrine reflects the conditions of society at the time it is enunciated; a subsequent period may and often does place a different emphasis on the subject to which it relates and the doctrine is modified in the light of new conditions or of new knowledge. Thus, to the Greek mind, all manual work (except agriculture) was despicable, because the State was founded on slave labour. With this deplorable viewpoint on man's activities, it is not surprising to find very little on labour in the splendid heritage of literature that the Greeks have left to us. But that little is treated on ethical lines and not on economic. Plato, writing on the State, pointed out that no one was self-sufficing, all having many wants, and this led to the division of labour. The needs arising out of this diversification of human nature were to be met not according to the play of economic forces but by each individual doing what was natural to him. Plato also favoured—on

ethical and not on economic grounds —a special kind of communism (nothing like that we hear so much of today) in which all property would be held in trust for society.

As Greek influence waned, a harsher philosophy developed with the domination by the Romans. The new conquerors were essentially men of action. There were great philosophers among them, but their greatest contribution to the modern world was their legal system, the method they adopted to protect their activities and their property, a positive method and not idealistic or theoretical. Here we find a fundamental difference with Greek thought. It was not merely that the right of private property was established, but that the owner had the right to do what he liked with his property: he had the right not merely to enjoy but to abuse and destroy what was his own. Implicit in this was the right of bequest, which the Greeks viewed with much misgiving. This same attitude of mind is seen in the writings of their agriculturists (although these dealt more with the technique than with the economics of the subject). Co-existent with this new thought was that of the Hebrews, whose point of view coincided with that of the Romans on many points. They were highly individualistic, so that Roman law might have been evolved only for them. They were deeply religious, but very hard—"an eye for an eye and a tooth for a tooth" being their everyday philosophy.

As these early times gave way to the Middle Ages, conditions favoured the growth of the feudal system. This system of society would have been intolerable but for the softening influences of Christianity. It may be said in parenthesis that the fact that these conditions were not better was not the fault of Christianity; it was due to defects in human nature. Feudalism implied obligations and services both for masters and serfs. The peasant tilled and the lord guaranteed him his security and his livelihood. As society developed in this country and trade began to grow, the same became true of the guilds. The members pledged themselves to give good craftsmanship, while their organization, by choosing candidates carefully and so restricting numbers, secured to each individual a reasonable living and an honoured status in society.

The great influence that pervaded all ranks of society at this time was the Church with its insistence upon the transcendental importance of eternal salvation, towards which all activities in this world were a preparation. Mediæval thought became crystallized in the writings of St. Thomas Aquinas (1225-1274). He was a man of an extraordinarily perceptive mind, whose enquiries into economic matters, especially into the questions of the nature and functions of money, of the "just price" in all transactions involving exchange, and the "just wage,"

are of value today. He based himself on the teachings of Christ, on the Bible and on the writings of the Christian Fathers, and he acknowledged the influence of Aristotle. To all the problems he discussed he brought the softening influence of Christianity. He accepted the principle of private property but rejected any action in the acquisition or use of such property that did not conform to Christian standards. St. Thomas Aquinas was in many respects ahead of his times.

As was the case with all philosophers before him, he condemned usury, not because money was "barren" (*i.e.*, not productive), as did the Greeks, but because it was unchristian to make a profit from lending to a fellow being in time of need. In those days, of course, there was little productive enterprise requiring the use of capital, so that loans were made almost solely in times of personal distress, possibly from flood or fire or a bad season. He foresaw, however, that loans of money might be used productively, for example, in the purchase of a horse or tools or seed, and allowed that in this case it was legitimate to charge interest. This was the first breach in the Church's opposition to the charging of interest, and turned out to be fully justified by events. Usury, of course, remained sinful.

St. Thomas Aquinas' writings are full of the principle that we are sons of the same Father and that therefore we are all brothers with immortal souls. The danger of this is that people may, because of this very fact, become indifferent to the application of these noble principles: we accepted slavery for hundreds of years, telling ourselves that even slaves entered the kingdom of heaven. But the importance of St. Thomas Aquinas is that he re-enunciated Christian principles at a time when primitive conditions were giving way to the more modern era of trade and at a time when the influence of the Church was very strong. We know that, whatever may have been the thought and conduct of individuals, many acts of government and of those in authority were anything but Christian. But these new thoughts were a leaven, which worked more rapidly when trade grew after the discovery of America (by which time the Middle Ages had passed).

When Cardinal Newman (1801-1890) compared these values with those expressed by the classical economists of his time, it is small wonder that he consigned economics to the devil. Adam Smith (1723-1790) with his doctrine of *laissez-faire*; Ricardo (1772-1823) and his law of rent and the corollary of diminishing returns and his statement that labour was the sole source of value; Malthus (1766-1834) and his catastrophic theory of population; J. S. Mill (1806-1873), who made the famous distinction between the laws of production (which were

arbitrary) and those of distribution (which were subject to man's making and revision)—all these were prophets of pessimism and expounded a heavily materialistic view of economics. Perhaps in a sense their views were a reaction to the theories of utopian socialism of those who had immediately preceded them. This does not mean that the theories of the classical economists were wrong (except Ricardo's labour theory of value, which is demonstrably false). Their thoughts were fashioned by the conditions of their time.

Adam Smith, for instance, wrote at a time when the industrial revolution was under way and British trade was rapidly expanding: free trade was eminently desirable, and it did seem that the self-interest of each individual resulted in the greatest good to the community, while his dictum that the best government was that which interfered least with the people finds many adherents today. Ricardo was impressed by the continual extension of agriculture in these islands because of the growth of population: it was perfectly obvious that more and more infertile land was being pressed into service. He did extremely well on the Stock Exchange, so that it is not surprising that his views were very materialistic.

Similarly with Malthus: he wrote of what was becoming patent to all thinkers of the time. He is a writer who should not be misunderstood: he did not favour the artificial limitation of births—indeed, as a clergyman, he would have strongly opposed such a measure. The increased population that was creating the industrial slums in this country at the time he wrote was pressing more and more on the country's limited agricultural resources. He did not foresee that improved communications would open up vast agricultural areas overseas or that mechanization and fertilizers would increase yields enormously. Yet his theory remains true today if we substitute a car-standard for subsistence level. But he drew a black picture of the future as he saw it and confirmed many people in the belief that economics was a "dismal science." Mill, with his insistence upon the immutability of certain economic laws (like that of diminishing returns), also opened up the way for the welfare state by allowing that the laws of distribution could be revised (*e.g.*, by Parliament). The potentialities of this possibility were not apparent at the time but they have led to the modern concept of the State.

Another writer that must have impressed Newman very unfavourably was Karl Marx (1818-1883), who, in the belief that labour was the sole source of value, built up his doctrine of surplus-value that has so bedevilled the working classes ever since. His whole argument is such utter nonsense that it

is difficult to see how it can be accepted even by the most ignorant. Marx wrote at a time when the industrial revolution was leaving undesirable consequences in its wake —slums, unemployment, bad working conditions, child labour, and so on—and he emphasized the worst points. He dressed his arguments in a pseudo-scientific way, aided by useless mathematical formulæ that impressed the uneducated.

In the theories of Marx, and indeed in those of the classical economists, there is no room for the kindly influence of St. Thomas Aquinas. Economics deals with human beings who, because resources are limited relatively to wants, have to choose between alternatives. There are opportunities here for many a Christian act —man is not always seeking the greatest economic gain, as has been suggested by the classical economists. It is against such thought that Newman made his protest. He so leavened economic ideas that a more humane aspect of the science is now professed. Man has an immortal soul: he is capable of noble acts, of deep religious fervour, of the love of country and of his family and friends: he is not a mathematical formula. Newman did not speak in vain.

L. DELGADO

A LETTER FROM CHILE

By JUAN MARIN

From distant Chile it gives me deep satisfaction to greet the journal, THE ARYAN PATH, on its attainment of twenty-five years of noble and fruitful life. How many treasures of wisdom has it offered us in every one of its numbers! What inexhaustible manna of beauty and of spirituality! For my part I can say that the arrival of the post which brings me this message from my good friends in Bombay is a spiritual feast and a banquet for my mind. May the "Noble Way" continue for many more years serving to guide aspiring souls towards the Light.

JUAN MARIN

VIMANAS AND FLYING SAUCERS?

[**Dewan Bahadur K. S. Ramaswami Sastri** is well known for his religious writings and his essays on Sanskrit lore. In this interesting article he has written about the Flying Saucers which form a subject of enquiry and debate in the European and American press.—ED.]

Our age is the age of scientific marvels more than of anything else. The great poet Tennyson wrote as a young man facing the sunrise of this modern world:—

Here about the beach I wander'd, nourishing
a youth sublime
With the fairy tales of science, and the long
result of Time....
When I dipt into the future, far as human
eye could see;
Saw the Vision of the world, and all the
wonder that would be.
("Locksley Hall")

A century ago, when the aeroplanes and the bombers had not yet arrived and bombs were yet unknown, he saw in this inner vision a sight which came true much later:—

Heard the heavens fill with shouting, and
there rain'd a ghastly dew
From the nations' airy navies grappling in
the central blue.

He saw forward in the same vision to another time as well:—

Till the war-drum throbb'd no longer, and
the battle-flags were furl'd
In the Parliament of man, the Federation of
the world.

Sixty years later, when he was an old man, this dream recurred to him:—

Earth at last a warless world, a single race,
a single tongue—
I have seen her far away—for is not Earth
as yet so young?—
Every tiger madness muzzled, every serpent
passion kill'd,
Every grim ravine a garden, every blazing
desert till'd,
Robed in universal harvest up to either pole
she smiles,
Universal ocean softly washing all her warless isles.
("Locksley Hall Sixty Years After")

This later vision seems as far from realization as ever in this age of atom bombs and hydrogen bombs. But even atomic fission and nuclear weapons pale before flying saucers. What, whence, whither are these bewildering super-marvels by which we are puzzled and left guessing?

Whatever be the natural ignorance of the common man about these puzzling flying saucers, the best scientists and air-pilots in advanced countries like the U.S.A., Great Britain and the U.S.S.R. must surely know about them? These saucers fly as high as forty thousand feet and more, and at a speed of five hundred miles per hour and more. Could they come from beyond the solar system or from some planet of the solar system? Our sun has nine planets. Outside the solar system other stars too have satellites of their own. Even in our solar system, it is supposed, at least Venus and Mars may be habitable. Other suns also may

have one or more habitable planets. Since we Earthians are able to fly at incredible speed in flying machines heavier than air, it is not unlikely that there are scientifically wiser beings in other planets who can fly more swiftly and have experimented successfully with interplanetary and even interstellar travel.

Our fancy naturally goes back to the description of the Pushpaka Vimana in Valmiki's immortal *Ramayana*:—

> Swift as the mind, of such motion and form as desired, moving in the sky.... Not too cold, not too hot, pleasant in all seasons, auspicious...
>
> (*Uttarakanda, Sarga* XV)

These verses imply flight at great and incredible but regulated speed in the heights and depths of space. They imply also some kind of air-conditioning so as to sustain life and avoid too much heat or cold. The word *manojavam* may mean "as swift as the mind" or "as swift as the mind desires at any time." Some of the Tamil epics, *e.g.*, the *Jivaka Chintamani*, also refer to aerial vehicles of diverse shapes propelled by mechanical propulsion. In the *Yukti-Kalpataru* and in the *Samarangana Sutradharaly Bhoja* there are references, especially in 230 stanzas in the latter, to propulsion by highly subtilized and swiftly expanded mercurial vapour and to *vimanas* made of iron and copper and lead. Did they know any atomic fission secrets then?

But these adventures of the imagination—as we moderns deem these descriptions by the ancients to be—are left far behind by the flying saucers. Are they from Venus or Mars? Or are they from habitable planets attached to other suns?

Even now there are incredible affirmations and plausible denials. Quite recently I read four books. They are: *Flying Saucers from Outer Space* (Hutchinson, London) by Donald E. Keyhoe; *The Mystery of Other Worlds Revealed* (Fawcett Book 166) by Keyhoe and others; *Flying Saucers Have Landed* (Werner Laurie, London) by Desmond Leslie and George Adamski; and *Space and Gravity and the Flying Saucer* (Werner Laurie, London) by Leonard G. Cramp. My friend P. S. Sama Aiyer, now at Bellary, is an enthusiastic investigator of this marvel and so are many others. I am neither an enthusiast nor a sceptic.

In one of the books mentioned above, *viz.*, *Flying Saucers Have Landed*, a chapter entitled "The Vimanas" refers to the *vimanas* (aerial cars) described in the *Ramayana* and the *Mahabharata* as prehistoric aircraft. The authors say:—

> The Ramayana and the Mahabharata are full of accounts of immense prehistoric aircraft of all shapes and sizes —some large, some small, some jet-propelled, others powered by a source beyond our ken, a power that, at face

value, looks very like the human will itself. (P. 85)

They say further:—

Nor are the car celestials or Vimanas to be confused with the ordinary battle chariots or carts drawn by horses. The distinction between them in the Sanskrit is every bit as great as that made between carts and aeroplanes in our own literature. A good example appears in the Samsaptaka Vadha (in the Mahabharata) in which a battle chariot and a Vimana are mentioned and their common beauty compared. (P. 88)

The authors then proceed to consider the various *astras* (magical weapons) found in Sanskrit literature as opposed to *shastras* (ordinary weapons). They suggest that some of the *astras* may have worked on a vibrationary principle or on the basis of blast.

We can no longer regard flying saucers as mere creations of diseased visions or heated imaginations. Not only have they been seen with the naked eye for a long time. They have also been sighted on radar screens and have been tracked by radar at speeds in excess of seven thousand miles per hour. It is even said that the United States Air Force has taken motion pictures of flying saucers. The layman laughed when the scientific experts said that a machine heavier than air could fly. Yet it flew and the layman is now flying in it. The layman laughed when the scientific experts talked about jet airliners. Yet these roar over his head today. Donald E. Keyhoe remarks in his contribution to *The Mystery of Other Worlds Revealed*:—

After the first flurry of excitement attending the sightings of the so-called discs or saucers in July 1947 various explanations were put forward: hoax, hallucinations, hypnosis, weather balloons, the planets Neptune, Venus, or Mercury, and optical illusions. Some hoaxes and mistakes naturally occurred; such things usually follow highly publicized events. But none of these explanations will stand up in the important, most authentically reported cases. (P. 120)

What are these saucers made of? How do they attain such incredible speeds as two thousand miles per hour, three thousand miles per hour, even five thousand miles per hour, and so on? We learn about a large disc wrecked near Spitzbergen. It was 125 feet in diameter and was made of some unknown metallic substance. The disc, when it flew, led to the jamming of the radios in six Norwegian jet fighters. The fallen disc was powered by 46 jets on the outer rim. When the jets were in operation, this caused the outer ring to rotate around the central control unit.

Astronomic photography must come to our help and the air-pilots of our world must take up the challenge of these flying saucers. One expert says that in a wrecked saucer the cabins were pressured with

thirty per cent of oxygen and seventy per cent of helium and that for propulsion the discs used electro-static turbines and that the magnetic fields created by the rotating rings gave them tremendous speeds. The discs fly high and swiftly because of very high voltages. In course of time we can hope to gather further data about space ships.

Some experts are proposing the creation of artificial satellites as space travel stations to take off from in rockets which will move first in interplanetary space and later in interstellar space. Experiments are being conducted by sending up in rockets monkeys enclosed in capsules fitted with an oxygen supply and medical instruments to show blood pressure, heartbeats and the rate of breathing.

Will the moon or Venus or Mars be the first objective of the restless, ambitious, soaring Earthian? We have smashed the atom and released atomic energy. It may be that the Martians know more atomic secrets than we do and generate much more atomic energy than we can today. It may be that far-away space-men want to meet us as we wish to meet them. None—not even the most brilliant scientists—knows today what atomic energy can do tomorrow.

One more speculation and I have done. Scientific experts believe that some day the earth may cool down and become "like yon dead world the moon" or go up in flames or fall into the sun. Or it may be that the Martians may invade our Earth and enslave us.

Then Man's only chance of survival will be to get into a flying saucer and go on a great adventure to another solar planet or to some habitable planet somewhere in space. Donald E. Keyhoe says:—

> In that far-off distant time, Man will certainly have mastered inter-stellar flight. Long before the Earth becomes unbearably hot or cold, our descendants would begin to look for a new home in the universe. Since no solar-system planet has a climate like the Earth's, the nearest star system would be explored first. Perhaps a twin of the earth will be found; if not the explorers would search farther. (*Flying Saucers from Outer Space*, p. 231)

Some day we emigrants from Earth I may go to and live on Earth II. To parody Milton, "Tomorrow to fresh suns and planets new."

K. S. RAMASWAMI SASTRI

THE INFLUENCE OF LITERATURE IN NATIONAL LIFE

[**Mr. R. L. Megroz** has brought out *Profile Art Through the Ages*, *Bedside Essays*, *A Treasury of Modern Poetry* and several critical studies of literary figures. In this thoughtful article he expresses the hope, which we share, that the function of literature in various nations in helping to preserve certain collective ideals may be extended in the near future to a more or less unified world.—ED.]

There was a time within the memory of people now middle-aged when the implications of the above title might have seemed simple, or at least plain enough for a brief and decisive examination. They are no longer simple or plain, even if we use the word "literature" as it would have been used until the end of the first world war, as meaning the more durable kind of published writing. It was assumed that the "influence" of the written word extended to any kind of periodical publication as well as books, and that it would be traceable in the outlook and behaviour of readers. Such an assumption could be justified by instances of the power of the press to develop or sway public opinion, notably in the early decades of the popular and vastly augmented press which began to come into being at the turn of the century following the adoption of compulsory literacy. The evidence for the influence of "literature" in the national life was not quite so plain, but all literary historians assumed that certain creative or critical writers did exert an influence by the way they expressed an attitude to social conditions or the behaviour of individuals.

In an effort to set narrow limits to an immense theme my factual illustrations of the argument are all drawn from the Western world, particularly Britain as regards literature, in the hope that their relevance to other cultures can be indicated as we go along.

Thus, the kind of literature in Britain which was regarded as having what we might now call an ideological content, and therefore as having an influence in society, ranged from the fourteenth-century poem that was also a remarkable sociological tract, *The Vision of Piers Plowman*, believed to be by William Langland, to the nineteenth-century *News from Nowhere* by William Morris, a successor of several "utopias" including the sixteenth-century work of Sir Thomas More. The critics could also point to much of the finest prose fiction, from Henry Fielding's to that of Charles Dickens, and to several story writers who had

made their mark in the first two decades of this century. There were some important historians, essayists and poets who, as philosophers or satirists, could always be included in such a review. At a pinch, the historian might also seek among the best patriotic literature for examples of influential writing, and this method would enable him to bring even Shakespeare into the picture. But such an extension of the meaning of "influential" literature could not fail to evoke many other questions, some of them really difficult. While such a powerful tract as John Milton's "Speech for the Liberty of Unlicensed Printing," *Areopagitica*, could readily be given a place in the category of creative but ideological literature, the mere mention of the universal Shakespeare is a reminder of a different category which includes a much greater number of important writers and literary works than all those which can properly be regarded as influential for their ideas or "message." As soon as enduring literature *per se* is acknowledged to be "influential" in a nation's life, what is implied is an enrichment of its culture, such as may come also from other sources and products of civilization, including religion, the arts and the sciences.

While it is very important to remember that the creative energy, the enduring value, of any literary work depends on liberty of expression, there certainly is a part of literature which exerts influence by a kind of propaganda of ideas. We may excusably welcome and set a high value on such work, always provided that we remember this is not the most important function of literature. Literature has acquired this secondary function because writing is not a pure art but a hybrid medium of expression, which may be used for all kinds of practical purposes. It can be quite ephemeral propaganda, like a politician's speech, which might be cancelled quickly by an effective reply. In so far as the composition approaches the quality of what we agreed to call literature, it may be read by more readers for a longer period. If it expresses any ideas or even encourages a tendency to opinions which others find controversial, the antagonists will have to keep on opposing it.

English literature is peculiarly rich in all kinds of enduring literary works which "take sides" about important issues. Perhaps they have done more to ameliorate the barbarous elements in our civilization than we realize. For example, Milton's *Areopagitica*, published in 1644, is by no means out of date. Like other nations, Britain still has awkward problems concerning freedom of speech and publication. The muddled discussion of problems such as the recent one concerning the best way to deal with "horror comics"

for the young—what degree of suppression, if any, should be carried out by the State—shows the continued need for eloquent and profound statements of principle. But for writings like Milton's, and the courage of many victims in the cause of civil liberties, there would scarcely be any discussion of such questions, for there would be no recognition of the importance of freedom of expression. On balance, the literature of ideas in the West which has any enduring merit seems to have favoured the cause of freedom, and certainly that of intelligent criticism.

The influence of literature may be maintained for some decades yet where nations, even great and ancient nations, are passing through a phase of intensified technological and educational change to bring their original culture into co-operative contact with the materially more advanced West. But in Britain, or for that matter in much of Europe and North America, new cultural factors have changed the outlook.

The old belief that literature could affect national life, and indeed disseminate truth far beyond national boundaries, was based on another, widely held belief that the exercise of human reason was the way to the discovery of truth, the correction of harmful prejudices and the progress of society. All that we have been considering in fact derives from events that occurred in the Western world from the renaissance to the industrial revolution and its after effects. The renaissance of learning that followed the dark Middle Ages and the growth of modern science represented a liberation of the intellect which was powerfully opposed for a long time by the Christian Church. The Church's most subtle propagandists wielded reason in defence of unscientific dogma.

The invention of printing and the ever growing manufacture of paper not only made books and printed literature in general more important than they had ever been as a medium of civilized progress but also hastened the break-up of the Holy Roman Empire and of the Church itself, largely by the printing and distribution of copies of the Bible, which the Protestant dissidents declared to be a better guide to religious truth than the Roman Church.

Although books were becoming very important in their influence on society, it must be remembered that they had to have readers, and literacy was for several more centuries the exception rather than the rule. Hence literature could be propagated only by reading to an assembly of persons. When the Bible was read in this way it was the first important example of mass communication outside the Roman Church. The Church had held a monopoly in mass propaganda to illiterate people, and had only just failed to re-establish

its authority over the use of "reason."

The other popular propaganda was by means of dramatized allegories of human life, again requiring only hearing and seeing from the audience. Some of these plays were encouraged, others were denounced, by the Church. But the drama had already flowered into a rich and complicated art in pre-Christian Europe, and in the late renaissance this art helped to inspire a new flowering of drama which retained some memories of the naive morality plays while evolving a modern literature of the theatre, which in Britain reached its peak in the age of Shakespeare. The effectiveness of propaganda on the stage was recognized within a century by a kind of censorship; a Court official, called the Lord Chamberlain, could forbid the staging of a play or insist on alterations. In cases where the Sovereign or the Government were attacked the author and the theatre proprietor could suffer severe penalties. Henry Fielding, who wrote satirical plays before he became a great novelist, very early came up against this form of stage censorship, which persists to this day, though in so enlightened a form that most theatre people themselves might regret to see it abolished. In some countries, however, the survival of such official powers of repression might be dangerous.

It is hardly necessary to recall the fact that dramatic performances, with live actors and with puppets, are a very ancient and wide-spread entertainment, known for many centuries throughout most Oriental countries. As a means of educational propaganda among illiterate people performances by travelling companies are still employed, though more modern means of mass communication are replacing them. But it is worth recalling that the travelling actors and puppets were employed early in this century most effectively throughout the vast territories of China to prepare the minds of the ignorant people for revolutionary changes. It is only since then that a simplified form of written Chinese has put literature within the reach of more than a small and privileged caste.

But these are associated ideas of which most readers might have been reminded by what has been said about literature in the West. The coming of other means of mass communication, which is already having results in most Oriental countries and many African ones, has reached a point in parts of Europe and North America, largely through the films, the radio and television, which makes it questionable if the kind of literature we have had in mind will ever again achieve much "influence" in national life. It seems, indeed, that the more elementary methods of modern propaganda,

which is too often only a technique of lying, will have less and less use for the printed word, because this gives more opportunities for critical questions.

There is one ground for hope that a future remains for ideological creative writing, and that is in a continued extension of education everywhere. The functional activity of "literature" originally depended upon the amount of literacy in the nation. In many nations this is still alarmingly small, but immense efforts have been made, largely through Unesco and various national organizations, to spread literacy and make further education a normal process for all peoples. The potential consequences of this growing movement include a vast increase in the numbers of readers. Thus the function of literature in various nations in helping to preserve certain civilized ideals may be extended in the near future to a more or less unified world. It will certainly be needed in a world that is everywhere in peril of mistaking uniformity and passive obedience for vital unity which can tolerate, even encourage, endless variety.

R. L. Megroz

THE HOLY RIVER

Love is given not to sin with
But to save. Those who love
Redeem themselves and redeem
The times in which they live.
With the waters of passion
They cleanse their senses,
Retrieving the innocence
Of pure perception.
Love is given to save.
Love is sacred, not sinful.
Desecration damns and destroys,
Dulling with the grime of lust and suspicion
Windows glassed with pain.
Debasing the senses, sensuality
Depraves. The angel of light is fallen.
Love is given not to sin with
But to save. Oh, strong must be the action
Of the soul to receive and render
The dregs of man's imagination innocuous.
Swift the sharp current sweeps
That bears the silt of human sinning
Down the eroded mountains
To build new deltas in the sea.
For a transient pleasure
Who shall dare to jeopardize
Love, love, the divinest treasure?
Love is given not to sin with
But to save. Not by rejection
But by tender transformation
Love works its miracles.
Love is the holy oracle.
Hallowed is the heart
In which love dwells.
For love is given to save
And those who love are deified.
Love is the senses' sacrament
Love, love, the divinest treasure!

Lila Ray

SELF-KNOWLEDGE

[**"Dadu"** is an earnest follower of Sri Ramana, who passed away five years ago. Sitting at his feet "Dadu" heard and understood the message which he has here set down.—ED.]

Man cries from want, trembles through fear, shrieks piteously and desperately from his diverse and multitudinous wretchedness and misery, only because of his lack of Self-knowledge, because he does not know who he is.

In all ages the true *Gurus* and scriptures have reiterated the same truth over and over again. They say: "O man, you are not a mere creature of circumstance that is born today, has its being for a time and ceases to be tomorrow or the day after. In you, without the shadow of a doubt, is the eternal, the immortal, the blessed Self, the Witness of the individual mind and its operations. Realize 'THAT,' your true Self, the quintessence of Existence, Knowledge and Bliss. That Self-realization will take you from fear's thraldom to unflinching fearlessness. A bliss supreme and ineffable will be yours. All sense of want, fear and sorrow will leave you for ever."

So long as the divine light of Truth has not dawned on a man's heart, his mind craves sensuous enjoyments, wealth and property. Fondly he hugs the illusion of name and form. But, alas! his heart is not filled; he only comes back bruised and broken. He does not realize that the world is the illusive creation of his ignorant mind and has no reality in itself. As Sri Ramana Maharshi says:—

The mind of an ignorant man is often allured into the world's affairs, and meeting with sorrows and severe sufferings, gets back to its "Atmaswarupam" (Brahman), only to stray into the world again and again.

Our birth is but a sleep and a forgetting of our real natures. Caught in the meshes of that ignorance, we take the non-self for the Self. Man deludes himself into a belief that this physical body of five elements is the "I." Thus self-hypnotized, we are unable to liberate ourselves from the illusion of separateness. Lost to Self, we drift on an infinite ocean in impenetrable darkness.

Alas, O Man! you do not know that, life after life, all you are doing is to pursue a will-o'-the-wisp. Truth is not there, nor joy, nor peace. Return home, thou prodigal, shake off this hallucination, tear off this veil of *Maya* and come back to your own Self. All the joy and bliss you seek is verily within you, in the depth of your own Self, not without, not in matter, not in name or form, not in taste, smell, word or touch.

Thus speak the *Rishis* of the Vedas and the Upanishads and

thus spoke also our gracious *Guru*, Sri Ramana :—

Ananda, verily, is Brahman. That alone is my eternal nature. There, and there only is my fulness. In Brahman really do I move and have my being, and my "Self" is one with Brahman.

Realization of this "I," this "Self," leaves nothing more to be realized: it is the essence and foundation of all knowledge. When that is achieved, all the accumulated ignorance of this life, all imperfections, all sense perceptions, all instincts and all the *samskaras* of previous lives vanish into nothingness in the clear light of the Silence.

So long as a man does not wake into the sunlight of Self-remembrance, the fire of desire is not extinguished, and his sorrow has no end. He is whirled about in the vortex of life. No salvation for him yet, no freedom from bondage. But those in whose hearts the grace of the *Guru* has lighted the inner lamp have no cause for despair. That light shows them the way to Truth, and day by day they march forward along the path of Self-realization. The only thing demanded is fidelity to our aim and aspiration, a single-minded devotion to the ideal of our endeavour. To keep to the path pointed out by the *Guru* in faith requires great patience and practice; but with these, as Sri Ramana Maharshi says, Self-knowledge is very easy of achievement (*Atma-jnanam ati sulabham*).

Our beloved Master often used to say, "Destroy your ego-centred mind, of which the senses with all their activity are the tools." The illusion of seeing a serpent in a rope is not overcome until the truth about the rope is realized. Similarly, the illusion of this seeming world does not disappear until the unitive knowledge of the true Self is obtained. Once it is obtained, all the joy of your fulness, of your perfection, comes to you. Even death will shed all its terror with the conviction that life, not death, is the basic principle of the Universe.

Mere *manolaya*, keeping in abeyance all the mind's activities, is not enough; what is wanted is an annihilation of the egoistic or the separative mind; for *manolaya* does not altogether efface the ego-sense. The mind must become fully conscious of itself. The ignorant or the ego-centred mind wants to know everything in the universe, but tries to avoid by all means the knowledge of the *Atman*—the Eternal Self; for that knowledge would spell the ego's doom.

Sri Ramana Maharshi says :—

The world is merely an idea or thought. When the mind ceases to think, the world vanishes, there is bliss indescribable. When the mind begins to think, immediately the world reappears and there is suffering.

The bliss that is experienced in the pure mind when all thought-waves have been stilled, when there is no sense of duality or shadow of difference, is the very essence and perfection of my true nature, my

"Self." That pure Mind-Essence is the peaceful Silence, the highest *Samadhi,* that passeth all understanding. It is "THAT" (*Tat*), the absolute principle of all existence.

Sri Ramana has repeatedly told us to seek to know only who we are :—

When one seeks to know anything other than himself, without caring to know the truth of his own self, the knowledge he obtains cannot possibly be the right knowledge. *Atma Vichara,* Self-enquiry—is the highest form of *Sadhana.*

This enquiry, "Who am I?" if pursued with determined one-pointedness, banishes all thoughts from the mind, nay, dissolves them in the pure Void of Existence.

Our *Sadhana* or effort is necessary only to make the mind free from thoughts. Once that state of stillness which is egoless is reached, *Sadhana* is no longer required. One reaches the *Sahaja* state. *Sadhana* is an effort, whereas the "I," the Self, the pure Mind-Essence, is effortless—*Shanta.*

Now let us consider closely who this "I" is. Each of us knows that this "I" is his dearest and nearest one. Behind every activity of man is the longing (its true nature often unsuspected) to satisfy the Self, the urge to seek joy and bliss, *Ananda.* It is all for the soul's delight, *Ananda,* that we seek wives and children, wealth and its attendants, name and fame, and not for their own sake. To every creature this is the sole object. With this thirst unquenched, every creature wades through life after life. He ever hankers after this bliss unspoilt by the slightest touch of pain, *Ananda,* uninterrupted, undiluted, absolute.

Yet pure *Ananda* is the very stuff of our beings.

There is no happiness at all in any of the objects of the world. It is from sheer ignorance we think we derive any happiness from them. When the mind runs out after externals, we surely suffer.

Whoever has dived deep into the recesses of his heart has reached *Ananda* and become one with it. The cessation of the mind's activities alone gives a quietus to the tendency to seek for pleasure in externals. Only when the mind has reached that state of imperturbable fundamental calm can it be a fit mirror of true knowledge, of the real Self, of Brahman. The awareness underlying that stillness is the "I."

The masters and scriptures of our land say that this "I," this Self, is not only *Ananda,* but also *Sat* and *Chit. Sat* is the eternal Being, the "I." "I Am": there is no room for doubt or suspicion about this simple fact. "That self is the Truth in which one is always abiding, none doubts his own existence." I am, have always been, and shall ever be, since out of nothing nothing can be created. *Chit* is knowledge or awareness of Self-existence. My Being and my Knowledge of Being are self-evident. I know I am. It

follows, therefore, that *Sat* (Being or Existence) and *Chit* (Knowledge or Consciousness of Being) are one, as fire and its power of burning are one and inseparable. The perfect bliss that attends the wide-awake consciousness of my existence is *Ananda*.

This Self knows no destruction, no age, no death, no fear, no sense of want or sorrow. I am perfect. And unalloyed happiness is my nature. In all states and conditions, I am changeless. My body has passed through the vicissitudes of childhood, youth and old age, but my Self has remained the same. Sickness may overtake my body; sorrow, affliction and poverty may change and work havoc with it; but the "I" in me is impervious to all change, and shall ever be so. No deformity, disfigurement or decrepitude can ever touch me. Neither time nor space has any dominion over me. "Time writes no wrinkles on my brow." "Over the broken waters of restless life, hovers the golden glory of my eternal peace."

Sri Krishna says in the *Gita* :—

> This [the Self], weapons cut not; This, fire burns not; This, water wets not; and This, the wind dries not.

This Self cannot be cut, nor burnt, nor wetted, nor dried. Changeless, all-pervading, unmoving, immovable, the Self is eternal.

Every visible object of the universe without an exception depends on something else for its existence. One begets another. This "I," the Self alone, stands in no need of support from anything else.

Self-knowledge is eternally refulgent. To know the Self no other light is required, because it is here now and ever present everywhere.

Alas! to think that I am ever present in the Self, my eternal heritage, and yet banished from it! It is the lack of Self-knowledge, *Avidya*, the veil of ignorance, that screens the true Self from my eyes. It is the smoke of *vasanas* (desires) that screens the Self from my vision.

The moment we realize this "I," the Supreme Source, Life of life, the shell of ignorance, of the ego-sense, breaks. Then the real Self, the resplendent "I," reveals itself in all its glory. The child of Bliss reaches the summit of Bliss and becomes one with it. The highest goal of human life is fulfilled.

"DADU"

NEW BOOKS AND OLD

ÆSTHETIC AND ARTISTIC EXPERIENCE*

The title of Dr. Haezrahi's book is rather misleading. Her subject of inquiry is one branch of contemplation —an important and distinctive branch —rather than the whole field. She is concerned with æsthetic experience and the artistic experience which derives from and completes it. Much abstract nonsense has been written by philosophers about "beauty," the chief reason of which has been a lack of direct æsthetic experience as a basis for conceptual thought and analysis. Dr. Haezrahi is well aware of this and on guard against it. Her thinking is "existential" in the least sectarian sense of that dubious word. She builds on a firm foundation of actuality. When we say with conviction, "This is beautiful," we are acknowledging an experience distinct from other experiences. And in her first lectures Dr. Haezrahi carefully examines just what this experience is and how it differs from all others. As a simple example she describes her own experience on seeing a leaf fall in autumn, and from this she deduces that the æsthetic experience consists of a delicately balanced and special relationship between an individual consciousness and an object, which is at once "an attitude of pure attention, an act of unselfish almost impersonal concentration, an incorporeal 'gazing,'" in which the concrete sensuous attributes of the object, severed from its surroundings, are vividly perceived, and also the pattern, the structure and formal organization, of the whole. In this activity the senses and the reason combine in a particular way, and, when the primary æsthetic perception is completed in what she calls artistic experience, an attitude of impersonal judgment is adopted towards its content.

There is, as she insists, all the difference between an æsthetic and an emotional experience of a work of art. And this is what most people, who have not practised an art, need to learn. We have to learn not to be naively moved but to react consciously to a *work* of art, which must be experienced in its own right and for its own mastery, and not as a pretext for indulging our private emotions. For the æsthetic response in itself is indifferent to the value of the object which excites it. Without such a response there can be no artistic experience. But to experience a thing artistically is to understand and evaluate it as well as to be captivated by it. In her later lectures on taste, on how to judge a work of art, on the relation of content and form, and on the perfect response to a work of art, Dr. Haezrahi develops the implications of this right balance of sensibility and judgment, a balance of the utmost concentration, in which the duality between the spectator and the object must be preserved. For if, she argues, the spectator tries to absorb the object or to be absorbed in it, the æsthetic experience as such has ceased. It would be interesting, if space allowed, to consider whether for this reason experience of works of art, of poetry and music as well as of the plastic arts, must always fall short of the goal of contemplation as Indian thought has conceived it, in which the ultimate unity of consciousness is achieved when the distinction between the subject and the object is surpassed. Dr. Haezrahi is not concerned with such extreme

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* *The Contemplative Activity: Eight Lectures on Æsthetics.* By PEPITA HAEZRAHI. (George Allen and Unwin, Ltd., London. 139 pp. 1954. 12*s.* 6*d.*)

ventures of the spirit. But within the field of her scrutiny she defines and clarifies most helpfully.

HUGH I'A. FAUSSET

The Future of English in India. By A. R. WADIA. (Asia Publishing House, Bombay. 166 pp. 1955. Rs. 7/14)

Professor Wadia has rendered a much-needed and most timely service by emphasizing the "undeniable necessity" of the English language in India, for an indefinite period, in the higher spheres of education, administration, commerce and even literature. As regards the medium of instruction in the universities, he would continue English until Hindi, the "national" language, achieves the necessary competence, but he would not displace English by any regional language. He gives the impression that he would not displace "foreign" English by "national" Hindi but for political pressure. He quotes with approval the assertions of two Indians that English is "one of the many Indian languages" and that "English is not the language of England alone; it is our language as well," and exclaims: "How true, if it be not deemed a sin to make so candid a confession!" (p. 56). If the confession of the truth be a sin, its denial in order to humour the ballot-box seems a greater sin. Indeed, the very concept of an "Indian" and a "foreign" language seems to be invalid, for no language has a nationality, even as it has no race or sex. No language belongs to anybody, and anybody can learn any language.

If, as Professor Wadia has it, English is essential for the acquisition of up-to-date knowledge by university scholars and administrative executives, it seems equally useful for others who have to improve their efficiency by having ready and easy access to modern knowledge and skill in all occupations, humble as well as exalted. Everybody is the better for a working knowledge of English.

Professor Wadia seems to advocate a trilingualism of the regional language, Hindi and English. Perhaps a bilingualism of the regional language and English will be easier and equally useful. To those who do not know Hindi already, it is as "foreign" as English but infinitely less useful. The recent move to make Hindi the sole medium of examinations for the Union Services has been bitterly resented by the non-Hindi-speakers. When so saintly a person as Shri C. Rajagopalachari is driven "angry" by Hindi imperialism, it is a warning to be heeded.

Dr. A. Lakshmanaswami Mudaliar, the Vice-Chancellor of the Madras University, has made a very commendable suggestion to reconcile the claims of the regional languages and English: that the regional language should be used as the medium for the Arts subjects and English for the Science subjects.

Professor Wadia might well have given more positive support to the adoption, with perhaps some such modifications as were suggested by the late K. G. Mashruwala, of the Roman script for all Indian languages. Even better would be the rationalization of the Roman alphabet and script to make it more comprehensive and phonetic for adoption by all the languages in the world. The Unesco might be moved in this matter.

Professor Wadia might also have urged more unequivocally that the Union Government should take a stronger line to secure maximum uniformity in educational policies and practices in the whole of India. The educational needs of the child do not seem to vary materially with provincial boundaries. And education should be student-centred.

P. KODANDA RAO

The Mutual Flame: On Shakespeare's Sonnets and the Phœnix and the Turtle. By G. Wilson Knight. (Methuen and Co., Ltd., London. xi+233 pp. 1955. 18*s.*)

Shakespeare's plays are in some sense spiritual autobiography, in which it is possible to glimpse events in his life only darkly, if at all. The Sonnets are another matter. Whatever conventional and fictional elements they may include, it is difficult to doubt that these poems, not originally written for publication, give more direct insight into his personal predicaments. A great deal of the literature on the subject, which is extensive and, as the New Variorum editor recently remarked, often ridiculous, has dealt with the central triangle of the Fair Youth, the Dark Lady and the poet himself as an intriguing scandal.

Wilson Knight does not minimize what he believes to be the element of sexuality in the Sonnets, in this full-length study which follows his four major critical volumes on the plays. But he is not so much concerned with *doing* as with *being*, and his finding is:—

> The Sonnets define the spiritual principle behind all Shakespeare's work....The great dramas were composed from a bisexual understanding....Dramatically, this interweaving labours for the fusion of power-with-love, or strength-with-grace.

One of his chapters is even prefaced with a quotation from Lao-Tze: "He who, being a man, remains a woman, will become a universal channel."

Mr. Knight holds that Shakespeare's transmutation of passion and perversion into poetry is seen to reach its climax in his mystical poem, *The Phœnix and the Turtle*:—

> All our many sexual confusions and abnormalities are component to the poem's central purpose in celebration of a mystical love-union beyond sex, as we understand it, and all normal biological categories.

This is a thesis of great interest. It is discussed in relation to much other criticism, including that by Ranjee G. Shahani, and with the cloudy but powerful intuitions of an interpreter who has recently been called the greatest since Coleridge. But Wilson Knight's style has become heavily burdened with cross-references, and much of his recent work would be better if these were thrown out of the main expositions into appendices.

Roy Walker

The Witness of a Weaver-Singer (*St. Kabir*). By T. L. Vaswani. (Gita Publishing House, Poona. 16 pp. 1955. 4 As.)

Kabir's teaching is one of renunciation, but an inner renunciation, which in fact demands living humbly in family and community and serving both with love. Scholarship in metaphysics he distrusts, as belonging to the letter that killeth. Elaborate religious institutions he regards as distractions for the individual and disruptive forces within the community. He proclaims instead a spiritual community of true seekers and servers, a "Religion of the Heart" which "will blend action with silence and prayer."

Kabir's life was, in spite of some orthodox persecution, a successful witness to his teaching in the lessons of Hindu-Muslim unity it gave and in the inspiring of disciples like Dhani Dharamdas, a rich merchant who gave all he had to the poor and was not sorrowful but composed joyous poems of devotion.

Shri Vaswani offers some of Kabir's simple and beautiful poems in translation. A complete and well-edited volume of translations of Kabir's poems would be a treasure.

R. P. S.

The Active Mind: Adventures in Awareness (122 pp.); *Essays and Aphorisms* (55 pp.) Both by A. R. ORAGE. (The Janus Press, London. 1954. 6*s*. each)

Alfred Richard Orage (1873-1934), whom Shaw described as "a desperado of genius," was a noted English journalist, economist, psychologist and literary critic. *The New Age*, under his editorship, not only brought together such sharply contrasting personalities as Shaw and Chesterton, Wells and Belloc, and Havelock Ellis and Arnold Bennett, but also encouraged and sustained the younger writers of the day, like Katherine Mansfield, J. C. Squire, Ezra Pound and Richard Aldington. At the height of success Orage made a sensational detour into psychology to explore the meaning and aim of existence. He came under the influence of the formidable Ouspensky and of Gurdjieff, whose theories he set out to expound in America. His own writings were, however, comparatively free from the primitive complexities and the controversial esotericism of his masters. The two volumes under review together constitute the essence of Orage, who was a "conservative in values, only radical in thought; serene by nature, though by name a storm," whose "heart of fire was tempered with a brain of ice."

The Active Mind is a collection of fifteen exercises in practical psychology that aim at training the individual towards a purposive and enlightened alignment with his environment, through self-knowledge and thought-control, through *Jnana* and *Yoga*. The Active Mind, unlike the provincial mind, is intensely conscious of itself and of others, of its possibilities and its failings as well, and hence readily yields to the disciplines of the Spirit. The Oragean testament of Awareness seeks to eliminate the chief sources of bodily and soul fatigue—unconscious muscular exertion, mind-wandering and worry—through the enforcement of deliberate introspection which makes life a luminous certainty, and aspiration, a vivid, attainable pattern of fulfilment. Among the Adventures in Awareness are: the control of temper, the routing of boredom, the reading of those scriptures bound in flesh and blood called men, the economizing of energy and the acquirement of intuition. Apart from the Samuel-Smiles-like gusto of its ethics, what characterizes the book most is the sparkling clarity of thought and the unpretentious perspicacity of statement.

Essays and Aphorisms (Orage's major essays have already been published) bears more direct evidence of the influence of Gurdjieff. "On Love" distinguishes between three species of love, instinctive, emotional and conscious, and extols the last, and the highest, which is a manifestation of Awareness, and which combines in what is a simultaneous process effort and intelligence, knowledge and power, wisdom and strength. "On Religion" discusses the inadequacy of modern science in explaining the phenomena of the Spirit, and stresses the importance of Behaviourism in the task of self-cultivation. "What is the Soul?" is an attempt to reconcile modern humanity to the conception of a metaphysical system without the tears of theology, and of a scientific picture of the cosmos, beyond "the Red Sea of Materialism and the Jordan of Atheism."

The warmly personal account of Katherine Mansfield's last days at the Gurdjieff Institute, Fontainebleu, unfolds the story of her artistic revelation, of her discovery of a mode of apprehending the nature of Man, and her final movement towards the "negative capability" that gives great art its universality, and the creative principle that gives it its immortality.

The aphorisms are an interesting harvest of the dialectical star-dust that used to irradiate Orage's somewhat obscure, and at times funereal, affirmations, during his American sojourn, of the

theories and techniques of Gurdjieff and Ouspensky.

D. V. K. RAGHAVACHARYULU

[Mr. A. R. Orage was a valued contributor to THE ARYAN PATH. He began with a remarkable article in our Vol. I, entitled "The Next Renaissance" (February 1930), in which he made a remarkable statement: "What Greek and Roman culture did for the dark ages, I believe the *Mahabharata* may do for our own benighted age—more, in fact, because it springs from a higher source." He contributed under the caption "My Note Book" very interesting and useful comments in subsequent volumes. His earlier inspiration was the Theosophy of H. P. Blavatsky. He left the Adyar Society in 1908.—ED.]

Heinrich Heine: An Interpretation. By BARKER FAIRLEY. (Oxford University Press. 176 pp. 1954. 15*s.*)

The forthcoming Centenary of Heinrich Heine's death will no doubt witness several reassessments of his verse and prose. Just as Byron was in England, so Heinrich Heine was a controversial figure in his country. But in the above book the Toronto Professor, Barker Fairley, is not concerned with the general issues in European criticism but with certain deep-seated formal themes.

The author investigates the use of recurrent themes in Heine's work. A generous and effective array of examples, drawn from his *Buch der Lieder, Die Harzreise, Atta Troll* and many others, provides convincing material for the arguments. Thus the stress in this book does not lie on a research, on possible and actual borrowings from various writers, but on a study of the basic images used by Heine. Accordingly, the favourite images in Heine's works are: song within song, *e.g.,* "*Ich weiss nicht, was soll es bedeuten*"; music and dance, *e.g.,* "*Die Wallfahrt nach Kevlaar*"; chorus and procession; theatre and ceremony; carnival and costume, animals and heaven and hell. It would be a difficult though a fascinating task to trace similar themes and images in Heine's forerunners and contemporaries.

In comparing Goethe with Heine the author, who himself is a distinguished Goethe scholar, is tempted to stretch a point and call Goethe's "*Der Fischer*" "Heinesque," because this ballad is considered the one that "we could most easily conceive of Heine writing." We, however, would rather refer to Goethe's Heinesque ballad, "*Ritter Kurts Brautfahrt*" (1803), which is based on Marshal François de Bassompierre's memoirs.

By assembling the above frequent images Professor Fairley brings an artistic pattern into Heine's work, a creative order, "not superimposed intellectually or by reflection, but asserting itself instinctively as what we might call an order of the imagination."

A. CLOSS

William Blake, 1757-1827: A Man Without a Mask. By J. BRONOWSKI. (A Pelican Book, A 317. Penguin Books, Harmondsworth, England. 218 pp.; 16 plates. First published, 1944; revised for this edition, 1954. 2*s.* 6*d.*)

This volume, now reprinted as a Pelican, has achieved this honour for a very good reason. In it Blake is linked to his times as he has been nowhere else. He is shown as a man acutely alive to the changing conditions of the society in which he lived, profoundly aware of the political and social implications of the events surrounding him. The imagery and thought of the poems and prophetic books are shown as to a large extent the product of Blake's experience of these changes.

This aspect of Blake has been little stressed and, moreover, probably provides the best approach for the socially conscious modern reader. It is presumably for this reason that Dr. Bronowski's book was chosen to be a Pelican.

Nevertheless the book has the limitations of its virtues. One thing can only be stressed at the expense of another, and the side of Blake's work which suffers here is his mysticism, which is more than merely a tool for social or even social and psychological analysis, and more than a rich mine for verbal borrowings; nor are mystics other than Blake quite as unconcerned with the ordinary world as Dr. Bronowski would occasionally seem to imply. Dr. Bronowski's book, in fact, gives an understanding of Blake; the danger is that the reader may come to consider it the *only* understanding of Blake.

This unavoidable limitation set aside, however, the book within its own approach is excellent and illumines Blake's life and writings in a way and from an angle which have novelty and worth. It is an essential and valuable contribution to a full understanding of Blake and is a welcome addition to the series of Pelican books.

PETER MALEKIN

The Nine Songs: A Study of Shamanism in Ancient China. By ARTHUR WALEY. (George Allen and Unwin, Ltd., London. 64 pp. 1955. 10*s.*)

Students of the occult have always been greatly interested in the Shamanism which is the indigenous religion not only of the inhabitants of Central and Northern Asia, but to some extent of the North American Indians as well. A few years ago M. Eliade published a standard work on the subject, but additional information about the mentality and practices of the Shamans is still very welcome. In ancient China Shamanistic beliefs formed part of the indigenous cultural inheritance, but Confucian rationalism strongly disapproved of them. "After the establishment of Confucianism as a State religion in the first century B.C. the governing classes tended more and more to look down upon shamans" and people belonging to Shaman families were debarred from holding official posts.

The "nine songs" which Arthur Waley has translated and explained here with his usual competence were composed before the Shamans had lost their respectability. Shamanism everywhere is an attempt to establish contact with spirits—river spirits, tree spirits, mountain spirits, heavenly spirits, departed ghosts, and so on. But, as Waley reminds us, it "has many different techniques" and in these songs "it assumes a particular form" in that "the shaman's relation with the Spirit is represented as a kind of love-affair." Parallels to this interesting idea can be found in Japan, India and the Near East. The Tibetan *dakinis* also come to mind in this context.

Arthur Waley combines masterly scholarship with unusual poetic gifts. The result is a book which is a delight to read. One cannot help feeling, however, that the author's sympathies are with the Confucians, and that his astringent and incredulous rationalism is not perhaps quite at home among mystical texts. As they are presented to us they are excellent food for the mind, but the soul is left unnourished and unsatisfied.

E. CONZE

Mahavira-vani (The Sayings of Mahavira). Edited by BECHARADAS DOSHI; Prefatory Statement by VINOBA BHAVE and Foreword by SWAMI ANAND. Gujarati with Sanskrit translations. (Mansukhlal Tarachand Mehta, Bombay. 12+78+210+67 pp. 5th edition, 1954. Re. 1/8)

The compiler has made a beautiful selection of the sayings of Jineshwar Mahavira Swami, as contained in the *gathas* of several Jain scriptures.

Besides giving explanatory and comparative commentaries, the editor quotes certain *gathas* from Vedic, Buddhist and other literatures at appropriate stages.

The gist of the sayings is that after having obtained human life, good health and the conditions necessary for getting true knowledge, one must have faith in it and strive to practise it. That is the way to the goal.

Shri Vinoba Bhave, in his Prefatory Statement, has clearly recognized the need of such a book for comparative study and is confident of its extensive use in his Samanvaya Ashrama at Buddha-Gaya. Swami Anand has referred to the injustice done to Jain philosophy by other Indian systems of philosophy and stressed the need for again bringing out the beauty and vigour of Jainism. He calls this work a gem, and declares that it gives unlimited food for daily meditation.

The original source of knowledge and of sacred texts is the same but interpretations differ. The farther one drifts from the original texts the wider the difference grows; so one must be very cautious and faithful, very impartial and impersonal, in such a treatise as this. It is easy to preach and discuss *Syadvad* but difficult to practise it. That attitude is occasionally lost herein; hence one may hesitate to accept this work as entirely agreeable to all.

S. K. JHAVERI

Studies in Zen. By DAISETZ TEITARO SUZUKI. Foreword by CHRISTMAS HUMPHREYS. (Published for the Buddhist Society, London, by Rider and Co., London. 212 pp. 1955. 12*s*. 6*d*.)

Among contemporary writers on Buddhism, Dr. Suzuki is in a class quite by himself. Some scholars are able to explain the texts with the meticulous fidelity which comes from great erudition, while others manage to convey some of the sweetness and detachment of a holy life. In Dr. Suzuki alone do we find vast learning combined with an exemplary personality, and his writings not only nourish our intellects, but also move our hearts, reform our will and open our eyes to the infinite vistas of the realm of the spirit. At eighty-six years of age his vigour still shows no signs of declining, and the majority of the essays in this, the eighth volume of *The Collected Works of D. T. Suzuki,* were written after he was eighty.

It is quite impossible to give in a short review an even approximate idea of the wealth of information contained in this book. There is much to be learned from it about such vital subjects as wisdom, knowledge and meditation, the Zen methods of expressing spiritual truth, the role of nature in Zen Buddhism, its relation to Western mysticism, and so on. And, although in all he says and does Dr. Suzuki is as gentle as a Buddhist ought to be, he is nevertheless formidable in controversy once he is drawn into it. For many years it had been whispered in the universities that Dr. Hu Shih, a great Chinese scholar and now a pillar of Chiang Kai-Shek's Formosan regime, had written something in Chinese which disproved most of Suzuki's assertions about Zen Buddhism. It is greatly to the credit of Professor Moore of Honolulu to have induced Dr. Hu Shih to state his objections in plain English, in the well-known

journal *Philosophy: East and West.* Suzuki's reply, from the same journal, is reprinted here, and I think most readers will agree that it not only refutes Hu Shih, but annihilates him for all time.

Technically speaking, the book is well produced, but it is, I am sorry to say, somewhat disfigured by a frontispiece which purports to be a portrait of Professor Suzuki. The drawing, by a man called Hansegger, represents Suzuki as a cross between President Eisenhower and a German professor in a bad mood. Needless to say, he is neither. Any photograph would have been better than this —although in fact no picture could give a true impression of what Suzuki is actually like. When you look at his eyes, you feel that a kind of unearthly light, intensely luminous, shines forth from a deep and fathomless cave. One must meet him in person to see that.

E. CONZE

God and Man in the Old Testament. By LEON ROTH. (George Allen and Unwin, Ltd., London; the Macmillan Company, New York. 168 pp. 1955. 10*s.* 6*d.*)

This anthology is altogether admirable and greatly to be recommended. The Old Testament has puzzled and even revolted many. A Chinese Christian once said of it: "It is like eating a large crab; it turns out to be mostly shell with very little meat in it." The reason for this is that the Old Testament is a collection of literature of the most varied character, involving some thousands of years, which needs sorting out and approaching with a sense of history. This anthology gives us the finest passages in the Hebrew Scriptures with a minimum of commentary but sufficient for us to discern a pattern running through the selection.

Beginning with the confrontation of man with God which it is fashionable nowadays to call "a dialogue," Dr. Roth shows that this is no "tea-table conversation" but "a call, even a calling to account." Some found terror and suffering in the call and some tried to evade it. The second section goes on to demonstrate that the God who reveals Himself is of a certain character—His power is restrained by His moral perfection. Sections that follow show God as Creator, responsible for all that is, which involves some awkward questions as in the book of Job.

The Bible also has no doubt about the sorrows of life on earth and the need for a spirit of revolt. Man tries to transcend his limitations but God is the limit of man's capacity and only in the worship of God can man find fulfilment. The Hebrew never tried to prove the existence of God: he is not a philosopher, but he knows God in experience as the guide through life and death. This involves a pattern of conduct. Section 7 gives passages which provide rules for living: they are intensely practical but it is never forgotten that action proceeds from disposition and purpose. The call to righteousness, the humanitarian virtue *par excellence*, is not to be confused with self-righteousness, its very opposite. The famous Ten Commandments are illustrated by other passages which illumine their meaning—a valuable section, this. "Communities, like committees, have no conscience," but the strong sense of personal religion in the Bible involves personal responsibility. The concept of election in the Bible is often misunderstood. A "chosen people"—but chosen for what? Not for pleasure, privilege or power. A special vocation involves suffering and the Servants of all peoples are hated and hurt. One section is entitled "A Remnant Shall Return." The chosen people are punished for their disobedience but there is restoration and a great hope for the sons of men. So the final section presents the vision of the transfiguration of the world and the redemption of all mankind.

L. M. SCHIFF

The Daily Life of the Christian. By JOHN MURRAY. (SCM Press, Ltd., London. 127 pp. 1955. 7*s.* 6*d.*)

Simple guidance in the application of ethical principles in everyday affairs is offered in this book. By stressing the careful doing of the small duties of life the author shows us how to make "drudgery divine." The scope of the book is indicated by the themes of its chapters, *viz.*: Work, Home, Leisure, Cinema, Sunday; Falling in Love, Getting Married, Parenthood; Money, Community, Welfare State, Patriotism. A one-page epilogue on the personal relationship of love between God and the believer is all that is given to what this sincere writer admits is the "life more abundant." The most significant part of spiritual life, what Brother Lawrence called "The Practice of the Presence of God," is thus allotted an entirely inadequate treatment. The ordinary mind is quite capable of understanding the practical implications of a life in spirit.

The writer drops hints here and there of his knowledge of the inner life but leaves his readers to the observances of outmoded and in fact pernicious forms of religious practices. Why not come out with the clear statement made by all the great prophets that God is a universal essence in which we live and move and have our being; that it is only to be known within one's own heart by the process of the second birth? This awakens within us a higher consciousness—call it Christ, the *Nur* of Allah, Iswara, it matters not what name. It is the Light that lighteth every man's heart, Christian or heathen, who permits it to shine through and who fulfils the *sine qua non* condition of strict ethical and disciplined living.

J. O. M.

A Personal Jesus. By UPTON SINCLAIR (George Allen and Unwin, Ltd., London. 217 pp. 1954. 12*s.* 6*d.*)

This book will enrage orthodox Christians and also those who, though not orthodox, think that books about Jesus should be learned and scholarly. But it may well be welcomed with gratitude by many a common man. It makes no pretence to being scholarly, though it contains a wealth of material gleaned from the writings of scholars. Its declared aim is to trace the development of the legend, myth and hierarchical systems which have grown up round the figure of Jesus and by stripping away these accretions to take the reader back to the Man and his message.

The author is a well-known American novelist whose books have, for the last fifty years, revealed a passion for social justice and a sympathy with the under dog wholly in harmony with the teaching of Jesus. He is therefore an eminently suitable person for the task. And his imaginative reconstruction of the childhood and youth of Jesus, of which practically nothing authentic is known, is most illuminating.

In both his preface and his postscript he refers to a Gallup poll in 1950 which revealed that fifty-three per cent of Americans were unable to name the author of any one of the four Gospels. It is for this multitude of people with no interest in Christianity and apparently no knowledge of Jesus that his book is written. One can only hope that it will be read by many thousands of them and awaken in them something of the author's own love and reverence for the most appealing and misunderstood of historical figures, and something too of his conviction of the supreme importance of his spirit and his message for our bewildered world.

MARGARET BARR

The Great Prayer: Concerning the Canon of the Mass. By HUGH ROSS WILLIAMSON. (Collins, Ltd., London. 191 pp. 1955. 12*s*. 6*d*.)

The author of this book is the son of an English Non-conformist minister. A journalist by profession, he served in important capacities on various papers, and he also wrote a number of books on historical subjects and some plays. A good many years ago he transferred his ecclesiastical allegiance from the Congregational Church to the Church of England, and in 1943 he was ordained. He is now a prominent member of that group in the Anglican Church which is known as "Anglo-Catholic."

There are probably many who, like the present reviewer, will be led to expect in this work a treatise on the Great Prayer of Christ recorded in the seventeenth chapter of St. John's Gospel The subtitle, *Concerning the Canon of the Mass*, will dispel this misapprehension. The subject is the prayer traditionally offered in the Catholic Church at Mass—the Sacrament of Holy Communion.

There are many who will find this book full of interest. It is interesting that an Anglican should undertake such an exposition of the Canon of the Mass at all. It is still more interesting that he should commend it so wholeheartedly, and that he should commend it as providing a basis on which he thinks all Christians could unite. (He does so on the ground that it expresses the faith of the undivided Church, having been used by St. Augustine of Canterbury when he celebrated the Sacrament in Canterbury in 597, and having been used through the centuries by Catholics throughout the world.) Perhaps most interesting of all is the fact that he mentions with approval later developments in Catholic doctrine, down to the most recent, including the nineteenth-century dogma of Papal Infallibility and the recently promulgated dogma of the Assumption of the Blessed Virgin.

There is much else in this book that will interest all who have the requisite background of historical knowledge.

JOHN MCKENZIE

The Golden String. By BEDE GRIFFITHS, O.S.B. (The Harvill Press, Ltd., London. 168 pp. 1954. 12*s*. 6*d*.)

This is an interesting record of a modern spiritual pilgrimage. The adventure started with the author's having, as a student at school, a genuine mystic experience in the presence of Nature. This was the end of the Golden String which was to lead him, in the words of William Blake, which are quoted at the beginning of the book,

> in at heaven's gate,
> Built in Jerusalem's wall.

That the gate happened to be that of a monastery of the Roman Catholic Church is due to the background and tradition in which the author had grown up, which were those of Christian England, though the claim is made that Christ is the Golden String and the Roman Catholic Church the gate built in Jerusalem's wall. But there is some recognition of the fact that the mystery of the universe has been revealed in different ways to different people: "from the beginning of the world man has known himself in the presence of a mystery." The rites and symbols of the various religions are the necessary signs for approaching this mystery. To tear away these signs is to deny the truth at the heart of the universe and to empty life of all meaning.

> Without the recognition of an end which totally transcends this world, science can only become a system of idolatry, philosophy can only contemplate the meaninglessness of human existence, and art can only disintegrate into fragments.

The story of the author's pilgrimage is frankly told. Love and worship of Nature was the only religion real to him in his days at Oxford, and he felt his kinship with Wordsworth and the

Romantic poets. An experiment in common life, undertaken with two Oxford friends, sharing the simple life of the people in a Cotswold village, was the beginning of the awakening of faith in him. He sought first to find satisfaction for his religious urge in the Church of England, to which he belonged. The writings of J. H. Newman helped him to understand aright the development of doctrine within the Church and convinced him of the claims of the Roman Catholic Church. But it was the discovery of the monastic life, as lived in a Benedictine monastery near Oxford, that fully satisfied him and made him embrace Catholicism, in its monastic form. Today he is a Benedictine monk, and finds in monasticism a solution for the problems of life in the world today, for the conflict between the interests of the individual and of society.

> There is only one society in which the demands of liberty and authority, of the individual and society, can be met. In the Christian community each individual can find his liberty in the total surrendering of his life to God; because man is made for the absolute, and nothing less can demand his entire obedience. Christian monasticism means living from the inner centre of prayer where we can meet one another in the presence of God. It is this inner centre which is the real source of all life and activity and of all love....Here alone can all the conflicts of this life be resolved and we can experience a love which is beyond time and change.

S. K. GEORGE

The Decline of Wisdom. By GABRIEL MARCEL; translated by MANYA HARARI. (The Harvill Press, Ltd., London. 56 pp. 1954. 5*s*.)

This little book comprises three essays, of which the last, "The Breaking Up of the Notion of Wisdom," gives it its title. Its theme grows out of the other two, *viz*., "The Limitations of Industrial Civilization," which describes the texture of modern life dominated by technology, which is the principal cause of the break-down; and "The Notion of Spiritual Heritage," dealing with that grateful recognition of our debt to the past which is the chief victim.

M. Marcel envisages wisdom in that sense of "mediation" which belonged to it throughout past ages. It is a harmonious equilibrium closely bound up with the natural order, not unlike the conception of Lao Tse. In its essence it is naturalistic, neither mystic nor ascetic, and it is inseparable from common sense. It is marked by a patience which is identical with continuity. Along with this goes a sense of maturity combined with a respect for the past which is other than blind or superstitious conservatism. In the past, organic traditions like those of the family and the village, as well as of craftsmanship, provided the *sensorium commune* necessary for its growth. Today, all this is collapsing under the burden of an enormous load of technical knowledge, when the appreciation and even the apprehension of values is being continually sacrificed to a relentless pursuit of means. Wisdom in the sense of "measure" is thus forced to withdraw from its central position in the human outlook, and to make place for deadly abstractions favourable to mechanical collectivization. The middle zone (*milieu*) is now empty. It is this "emptying process" which M. Marcel studies in these essays, which are marked by profundity of thought as well as extreme condensation.

They will also serve to show that M. Marcel has moved far from his original "existentialist" position and come closer to thinkers like Gustav Thibon and Max Picard and poets like T. S. Eliot.

K. GURU DUTT

Science and Religion: A Changing Relationship. The Rede Lecture for 1954. By C. A. COULSON. (Cambridge University Press, London. 36 pp. 1955. 2*s.* 6*d.*)

It is the familiar story of the interaction of modern science and Christianity which Professor Coulson discusses, despite the misleading title of his lecture. The relationship has come closer; it could come closer still. Christianity now recognizes that "science is a language," one of those "in which God can be described." For complete *rapprochement* the scientist must have more reverence—not simply wonder—and modern hypotheses give good grounds for such an attitude.

Yet is it all really so simple? Rightly, Professor Coulson stresses that science must force the Christian to think. But that thinking must not be satisfied with science for the greater glory of God, nor with reducing the issue to differing language structures. Ultimately the question is epistemological, failure to realize which explains perhaps why Professor Coulson thinks he has dealt with psychical research by relegating it to the competence of psychology. It comes out too in his discussion of the break-down of the idea of the "otherness" of nature. Implicitly he still adheres to the old dualism, though he has drawn the boundary elsewhere. He would see what is meant if he were to push further his comments on immanence and transcendence.

J. C. HUNT

A Game of Chess: A Study in Atheism. By RICHARD SCOTT. (Philosophical Library. New York. 187 pp. 1954. $3.00)

This book is meant to give good serviceable arguments for the non-existence of a personal god to the ordinary mind. Cast in the form of a conversation between two friends, the discussion does not become heated. Arguments on creation theories are shown to be futile when faced with the poser—who created God? Arguments from individual subjective experiences of God are invalid for others and their variety is infinite. Arguments from morality, answers to prayer, Jesus, the Bible and the Church are easily disposed of. Morals do not depend on religious belief. In fact, the author shows that the Church has a very poor record in morality. Why there should be evil and the undeserved suffering of the good, supposedly at the hands of a loving Father in Heaven, are too briefly dealt with. While rebirth is brought in at one point as a Jewish doctrine, its companion doctrine of Karma is omitted.

The writer confines himself to the Christian religion and does not mention that there are other great religions such as Buddhism which reject the notion of a personal god. He admits an underlying force that makes evolution possible and shows that it is impersonal. He holds to the idea of law and order in the universe. The law of Karma would have supported him here since it expands the concept of the law of cause and effect to spheres of mind and morals and renders any interposition of an extraneous deity a superfluity. He fails, however, to realize that as all consciousness springs from that impersonal reality pervading the universe, man must be soaked therein, and his highest faculty must be the apprehension of the workings of that inner spiritual self.

J. O. M.

The Psychic Message of the Scriptures. By T. ROWLAND POWEL; with a Foreword by the REV. G. MAURICE ELLIOTT. (The Omega Press, Reigate,

Surrey. x+83 pp. 1954. 7*s.* 6*d.*)

This book coherently and forcefully presents the best possible case for the author's viewpoint. He seeks to unite spiritualism and Christianity, to prove Christ and his disciples great mediums, and their miracles spiritualistic phenomena.

The author commands much agreement. Modern materialism does live in blinkers; many spiritualistic phenomena are genuine; and many apparently "miraculous" happenings have always occurred which cannot reasonably be thought violations of natural law.

Nevertheless the book remains unconvincing, not in its account of the facts, but in its arbitrary interpretation of them. Starting from the Pauline triune man—body, soul and spirit—Mr. Powel equates soul with an immortal etheric body interpenetrating the physical and inhabited by the spirit. The assumption of an etheric "double" is reasonable enough as it is the only hypothesis to explain certain phenomena; but there seems no reason whatever to assume that the plane of this subtle but still material body is the plane of the soul. On the contrary, in the East, which knows a great deal more about these things than we do, it has always been said that the "etheric" body is, like the physical, subject to death, and that the soul dwells beyond the dangerously delusive psychic world. Should this be so, then Mr. Powel and his friends are burrowing among the putrefying corpses of an etheric graveyard. While unequipped to cope with its denizens, they have opened their personalities to the psychic plane. Hence, perhaps, the decay, moral and physical, which so frequently overtakes mediums.

Patanjali, among others, clearly shows the vast difference between the passive medium and the active spiritual teacher who has attained, by purifying his entire nature, the power consciously to control psychic forces for the benefit of mankind. In advocating mediumship Mr. Powel falls prey to a materialism infinitely more subtle and perilous than the blind insensibility to the non-physical which he so heartily deplores.

PETER MALEKIN

Modern Experiments in Telepathy. By S. G. SOAL and F. BATEMAN. (Faber and Faber, Ltd., London. 1954. 425 pp. 30*s.*) Received through the courtesy of the British Council, London.

Dr. S. G. Soal, who has long been Senior Lecturer in Pure Mathematics at the Queen Mary College, London, is one of the notable witnesses for the occurrence of extra-sensory perception (ESP) under rigidly controlled laboratory conditions, and he has the unique distinction of being the only man awarded the highest degree in science by a very responsible University for avowedly parapsychological researches. His severely critical attitude to alleged "paranormal" phenomena has contributed to the general recognition of his eminence as an experimenter in the field.

His explorative studies of ESP between 1927 and 1934 were negative. When the startling results obtained by Professor Rhine and his colleagues at the Duke University, U.S.A., were first reported in 1934, Dr. Soal undertook a laborious repetition of the "card-calling" experiments. The results seemed to justify his sceptical attitude; for they were apparently ascribable to "chance coincidence." Whately Carington, however, pointed out to Dr. Soal that successful subjects might be "guessing" the "targets" which were "ahead" of or "behind" the ones aimed at, *i.e.*, might be producing the now familiar "displacement effects." Dr. Soal searched his records and found that two of his subjects, Basil Shackleton and Gloria Stewart, had produced "displacement effects" of unquestionable statistical

significance. With Mrs. K. M. Goldney, an experienced investigator, he organized an elaborate series of experiments with Shackleton which continued for two years, right through the London "blitz," and established the reality of the paranormal occurrences by unassailable experimental controls and statistical checks. Assisted by one of his able former pupils, Mr. Bateman, Dr. Soal undertook a further series of experiments with Mrs. Stewart. A number of interesting results with Mrs. Stewart are reported: *e.g.*, she seemed, like Professor Rhine's subjects, to be able to "guess" significantly below chance, *i.e.*, she could avoid "targets" by making use of ESP; in some cases, her scoring appeared to depend on her personal links with the "agents" or experimenters.

This book gives a close-knit account of all the modern work on ESP, with expert assessments. Various objections are disposed of. Rawcliffe's hypothesis of "double whispering" is shown to be puerile and his suggestion that Dr. Soal had a chance of tampering with the records in the London-Antwerp experiments is annihilated. Spencer Brown's criticism that ESP may be a "statistical artifact" has been thoroughly dealt with not only by Dr. Soal but also by Mr. C. W. K. Mundle of the University College, Dundee, Professor C. D. Broad and the present reviewer (see the *Journal* of the S.P.R., Vol. 37, 1953-54, pp. 357-358). The references (Ch. X, pp. 174-175) by Dr. Soal and Mr. Bateman to the present reviewer's theoretical assessment of the issues about time and precognition are most generous.

It is safe to say that this book will remain, for years to come, a model for experimental parapsychologists. It invites a deeper probing of personality dynamics from the more enterprising philosophers and psychologists.

C. T. K. CHARI

First Principles of Human Law. By MARLUYN. (Published privately; Agent: R. G. Nald, P.O. Box 707, Cape Town, South Africa. 191 pp. 1954.)

Marluyn's wrath is directed against the legislative-bureaucratic tyranny which prevails in all modern states, and he has written his book to prescribe a remedy which he believes to be simple and complete. So far as can be judged from a somewhat confusing exposition, his proposal lacks these merits.

The main part of the book is an abstract discussion, in a difficult private terminology, of the origin of the conscience, and of ethics, natural law, human law, and the kinds or branches of law. This discourse makes some obscure points seem clear: the relation of equity to law (Marluyn pleads strongly for courts of equity), the absurdity of the phrase "miscarriage of justice" and other miscellaneous topics. But this does not help much with the main theme. By the end of the last chapter the reader has concluded that the author is a fanatical libertarian who thinks we can go back to uncontaminated *laissez-faire*. If, however, he reads on to Appendix B he finds revealed a quite different Marluyn, a reasonable man who knows that the clock cannot be turned back.

Marluyn's proposal seems to be that we should adhere to Mill's principle that the only reason for which restraint may be imposed upon a man is to prevent him from injuring others, *i.e.*, to safeguard public order. But in Appendix B he gives back most of what he has taken by interpreting "order" to cover a large part of our familiar social legislation.

Thus the reader is left confused. While Marluyn sticks to Mill he is clear, but a crank. When he reinterprets terms to allow of almost everything in modern social legislation he ceases to be a crank but also ceases to be helpful.

P. SPRATT

Baruch Spinoza and Western Democracy: An Interpretation of His Philosophical, Religious and Political Thought. By JOSEPH DUNNER. (Philosophical Library, New York. 142 pp. 1955. $3.00)

This is a valuable essay in interpretation. It consists of a biographical sketch, a chapter on Spinoza's metaphysical system, one on his conception of God, one on his political theory, and the last in evaluation of his influence. With appropriate extracts from Spinoza's writings the author succeeds in drawing for us a picture of the sane and truly "God-intoxicated" thinker whose work in his own day brought down upon his head persecution as a heresiarch and prevented his publishing his masterpiece, *Ethics*, in his own lifetime.

Rejecting the pluralistic doctrine of multiple reals and equally the deistic conception of an external Creator, Spinoza formulated the pantheistic idea of Deity as the eternal and immanent cause of all existence. He opposed equally revelation and empiricism, and asserted that whatever exists belongs to a causal system and can ultimately be explained within a unified science as the effect of some cause. Man, who is a finite mode in the universe, has the God-given capacity of Consciousness which enables him to acquire knowledge that can become complete when he becomes identical with Nature as a whole.

Man's search for self-preservation leads to his ethical fulfilment.

Spinoza's idea of popular sovereignty and of the common will and his view of democracy reveal the extraordinary profundity of this thinker of three hundred years ago. The chief message of Spinoza to the modern world is his call to search

> for a way of life which harmonizes the intelligence and activity of man with the nature of the universe under conditions of maximum freedom for the development of man's talents and abilities.

D. GURUMURTI

Beyond Our Limitations. By TRACY HOLLINGSWORTH LAY. (Philosophical Library, New York. xii+114 pp. 1955. $3.00)

A man's wisdom may be said to lie not in what he knows but in his perception of the beyond or the within as yet out of reach. The recognition of limitations implies a higher power that senses them. This book gives a healthy outlook on life and clears the mental atmosphere. By revealing the limitations placed by nature on man it destroys the fear that his abuse of atomic energy will write *finis* to his evolutionary journey. A glance at the vast vistas backward should give a perspective in which we can view the future without undue apprehension. Those scientists who still fear that the sun's warming rays are on the wane and that it is a necessity for Nature to run down should ask themselves, "How account for the phalanx around us of active stellar systems? They had eternity to 'run down' in. Were the sun 'a cooling mass' our great life-giver would have indeed grown dim with age by this time?"

While the author develops his theme with interesting chapters on controls and compulsions, heredity and environment, instinct and reason, values and selection, etc., taking as his basis the findings of modern science, it should also be allowed as one more unknown factor that Beings exist who, having solved the mysteries of life and evolution, may, by that very fact, be such close co-operators with Nature in her cyclic tasks that they remain unrecognized. Nor would they ever desire with Omar to "Remould it nearer to the Heart's Desire" since to their knowledge it would already provide the exact conditions for man's further development.

J. O. M.

CORRESPONDENCE

"PARAPSYCHOLOGY AND PSYCHICAL RESEARCH AND MODERN SCIENCE"

As a physicist of high standing Professor A. M. Low has displayed, in his article under the above title in the June ARYAN PATH, a cautious but open-minded approach to phenomena of a psychical character. He recalls that the scientific method had to run the gauntlet of much obstinate obscurancy before it became the established technique for all objective, material processes. Regarding psychic phenomena he admits that

> it is impossible to investigate them by scientific methods. Supernormal phenomena have to be investigated by supernormal techniques and it may take us as many years to establish these techniques to the satisfaction of every intelligent mind as it did to establish the scientific technique.

But he adds: "The very existence of 'sympathy' suggests the possibility of inaccurate observation." Even if it be granted that people whose feelings are aroused may often be inaccurate observers, that surely does not prevent a concentrated mind in sympathetic vibration with another concentrated mind from being the most accurate of transmitters. Why should not "sympathy" be just the "supernormal technique" which enables the phenomena of thought-transference or telepathy to be brought about? Is it not the very fact of two minds being *en rapport* that is the key? The occult axiom on the matter is that if two minds are sympathetically related and the instruments through which they function are tuned to respond magnetically and electrically to one another there is nothing to stop the transmission of thoughts at will, whatever the distance. It is well known that antipathetic people sometimes appear entirely to inhibit manifestations of psychic phenomena in the séance room, though adverse meteorological conditions have much to do with the failures.

The ancient scientists found the bases for supernormal techniques in man's own nature and they investigated the inner worlds by this means just as freely as science today investigates the outer and physical world; to them these inner worlds were still material but of a subtler substance, each with its distinctive name. Naturally the modern Western investigator of things occult has had to deal only with untrained psychics, with results that could not be otherwise than confusing. Such psychics with partially developed powers develop into mediums rather than adepts. Unable to command the elemental forces of nature they have to await "conditions" and this gives the scientist cause for suspicion. An adept needs no conditions and can perform at will, in daylight, any feat he chooses. Supernormal faculties lie dormant in every man but their training is an arduous process and only those who lead the life necessary can succeed in it.

The precognitive dreams of hundreds of people in all eras cannot be ascribed to coincidence nor does the fact that many dreams do not come true reduce those that do to a mere coincidence. No one who examines closely the workings of his own consciousness can fail to register flashes of awareness of which future happenings confirmed the truth.

Professor Low asks, referring to the card tests of Dr. Rhine:—

> ...what are we to make of people whose guesses are consistently less correct than chance would suggest? Are they to be described as having a "negative *psi*-capacity"? It sounds like "anti-phlogiston"!

But would not their very consistency prove the same fact, namely, psychic

influence? Only, one is of an antipathetic and the other of a sympathetic nature. One will produce results below the average of probabilities and the other gives results above it. Dr. Rhine points out that in PK phenomena decline or stoppage in concentration affected the pattern of results and he deduces from that fact that the phenomena were therefore psychical and not of a physical character. It is an important clue.

Professor Low's jocular remark about anti-phlogiston has its other side as well. Phlogiston was discredited because it cannot be weighed and therefore was discarded as an element of every combustible body. When science is forced to admit, as it will in time under the pressure of facts, that certain elements are imponderable, this matter along with many others will be reopened.

The phenomenon of levitation attested by hundreds of cases throughout the present and the past shows that the law of gravitation is incomplete and requires expansion to a fuller theory to include repulsion as well as attraction. When more is known of the magnetic polarities of bodies this also will be understood. Weight will then be seen to depend on polarity. Levitation finds its rationale in the reversible polarity of the body in respect to the earth. The earth exerts its attraction on all bodies whose electrical polarities are opposite to its own. If that polarity is changed in respect to any body its weight will be altered. This has happened to many mediums during trance conditions. The condition of levitation is self-induced in the cases of such phenomena as are recorded of many Christian saints, their inner concentration producing the change of polarity unconsciously to themselves. Other means also produce the phenomena. The variation of the weight of mediums under certain conditions relates also to changes of polarity. The phenomena are also observable in animals and birds.

It is admitted by Professor Low that many of the old scientists obtained astonishing results while working, according to present-day ideas, on completely wrong theories. These theories were dismissed in many cases because of the imponderable elements entering into them. Perhaps the whole issue between ordinary and occult science may be said to hinge upon the recognition of the imponderable.

Anton Mesmer has been partially vindicated through the acceptance of the facts of hypnotism but the fuller knowledge of the magnetic field that surrounds every being will further justify his theories and also show their beneficent nature; whereas modern hypnotic methods are highly dangerous to all concerned, for they interfere with the free will of the subject in a way in which mesmerism did not. This magnetic sphere has much to do with health and through its means the skilful magnetizer is able to recharge the vitality of his patients by using his own magnetic vitality for the purpose. Hence Jesus wanted to know who had touched him, for virtue had gone out of him. Science has already recognized the electric and magnetic fields surrounding every body and along this line of research a reconciliation of occult and physical science may yet be worked out.

The field of occult science touched upon by parapsychology or even by psychical research is admittedly only a very small portion, but the new methods of parapsychology carried out by Dr. Rhine offer some hope of giving a kind of proof which would be acceptable to modern science. It has demonstrated that *psi* or ESP faculties are common to all, no particular selection of subjects for participation in the tests being made. The proof offered was based on mathematical theories of probabilities and Professor Low admits that eminent mathematicians have been satisfied as to the conclusions in terms of their science, though he seems to want leave to doubt their findings. Dr. S. G. Soal, an eminent mathematician and psychic researcher, also doubted Rhine's find-

ings and set out to disprove them but was forced to justify them in the end and thus add his own independent contribution to the swelling evidence.

The discovery of radioactive substances gave the deathblow to materialistic science half a century ago. Has not the time now arrived for science to leave the purely physical, objective plane and search for the soul of matter in subtler regions?

J. O. MACKENZIE

"RELIGIOUS TRENDS IN MODERN CHINA"

I have just read Mr. Wu Shih-Chang's review of my *Religious Trends in Modern China* in your September 1954 issue. Mr. Wu criticized me for including Confucianism as a "religion." On pp. 14-15 of my book I clearly indicated that Confucianism is not an organized religion, but I do maintain that it is *religious*. He said that it was "odd" for me to quote from the philosophical writings of Fung Yu-lan and others. I did so because I considered his and others' ideas on the unity of man and the universe definitely religious. Fung himself discusses such ideas in Chapters 9-10 of his *Hsin li-hsueh*, and under the very heading "Religion" in Chapter 9, section 8.

Mr. Wu quoted my translation of T'ai-hsu's passage where I correctly rendered *sheng-mieh* as "rises and disappears," which appears in lines 17-20 on p. 122. Unfortunately he did not say that this translation of mine was correct but merely pointed out that the phrase "rises and appears" in the next sentence was wrong and added that this constituted misinterpretation of T'ai-hsu's passage. There is no misinterpretation, for the idea that *dharma* as function rises and disappears is clearly maintained throughout the chapter. The sentence immediately following the translation and containing the phrase "rises and appears" is a repetition of the translation. Any calm reader would have seen that the word "appears" is either a misprint or a carelessness in writing for "disappears." Mr. Wu, however, suggested that I had misread the text, without mentioning the fact that I had correctly translated it only four lines above, which translation he quoted in full.

Mr. Wu did not approve of my translation of *hsiang* (*lakṣaṇa*) as "character" and said that I had "misunderstood" it. There is no misunderstanding. *Hsiang* is defined in Buddhist texts and dictionaries as *t'i-chuang*, that is, form, appearance, distinctive features, etc., and is often translated into English as character, characteristic, phenomenon, etc. (see SOOTHILL and HODOUS, *A Dictionary of Chinese Buddhist Terms*, p. 309). It has been translated as character by the world-renowned Buddhist scholar T. Takakusu (see his *Essentials of Buddhist Philosophy*—which I had the honour of editing—*passim*). Mr. Wu said that *hsiang* is "manifestation" and not "character." In some cases that is correct, and I explicitly stated on p. 107 that characters are manifestations. But manifestation is only one of the aspects of *hsiang* whereas "character" is more inclusive. The Buddhist Six *Hsiang*, for example, are Universality, Speciality, Similarity, Diversity, Integration, and Disintegration. These are special characters, not manifestations.

WING-TSIT CHAN

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ENDS AND SAYINGS

"_____*ends of verse*
And sayings of philosophers."
HUDIBRAS

A remarkable Seminar terminated its important work at the Indian Institute of Culture, Basavangudi, Bangalore, on the 3rd of June. Under the joint auspices of the Institute and the Union for the Study of the Great Religions, the Seminar was inaugurated by Dr. S. Radhakrishnan, one of the Union's Founders and its President, on Sunday, the 29th of May. The Seminar was for the study of the Great Scriptures and among the delegates present were scholarly men and women belonging to all creeds. Such pupil-teachers ought to be among the natural leaders of the masses and should not let their knowledge rust and their potential influence go for naught.

Political and social workers themselves need the inspiration of the Wisdom of the Sages. From Ram Mohan Rai, the Father of Indian Nationalism, to Gandhiji, the Father of the Nation, numerous religious thinkers and reformers have put forward the idea that India as well as the world will regenerate themselves if people are taught the truth about the One Religion preached, for practice, by a long line of Sages and Seers—Teachers, Buddhas, Tirthankaras and Christs, each a Link in the mighty and majestic *Guru-parampara* chain.

Ideas rule the world. There are many ephemeral ones which are born and die, and the few immortal ones which awaken individuals and civilizations to the stern Law of Religion, of Dharma, of Altruism born of Soul Force. The Idea of the One Religion, the mighty art to which Krishna referred in the fourth chapter of the *Bhagavad-Gita* and which many a Prophet after him has reaffirmed, is one of those few Immortal Ideas. It has been kept alive by the Immortal Personages, cycle after cycle. It was brought into significant prominence in the last quarter of the nineteenth century by H.P. Blavatsky, the inaugurator of the modern Theosophical Movement. The second object of that Movement is "to promote the study of Aryan and other Scriptures, of the world's religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies." (*The Key to Theosophy*, p. 39)

The European philosophies and the Semitic religions have evolved from those ancient Eastern philosophies. The grandeur and glory of the Pre-Vedic Wisdom which created the Vedas themselves has to be reckoned with. The newly formed Union should undertake exploring the field, vast as the world, and deep in cycles and yugas. The geological strata of Wisdom are many, and the ancient landmarks on the outer surface of today are but few.

Immortal men are not only the Bearers of the Torch of Truth; they are also the Custodians of the Eternal Wisdom-Religion. They need Companions in the world of mortals—companions who will rediscover the age-old truths. THE ARYAN PATH has been endeavouring to assist in that task and we welcome the Union which is beginning its work in this country under the influence and inspiration of Dr. Sarvepalli Radhakrishnan. Its able Area Secretary, Dr. T. M. P. Mahadevan, is also a friend and he has the assurance of our help and co-operation in his great task.

But on such an occasion as this we cannot afford to forget one who has been

toiling in this field for a long number of years. The Union may well be regarded as a flowering of his labours. We mean our esteemed and revered friend Dr. Bhagavan Dasji of Banaras. The Union and its young workers cannot afford to neglect the careful study of a very valuable book of his—*The Essential Unity of All Religions*. It is more than only a compilation. It is a mine of knowledge and information; it is a wonderful instrument for active propaganda; it holds inspiration also for those who aspire to free their minds from the enslavement of religiosity and creedalism.

The vital role of cattle in India's life was the theme of the presidential address of Shri Ajit Prasad Jain, India's Minister for Food and Agriculture, to the Central Council of Gosamvardhana. In this address, published in the April *Gosamvardhana*, he said that India, with nearly one-fourth of the world's cattle, was short of milk and milk products and of healthy bullocks for agricultural operations. The importance of milk for children and in the adult vegetarian diet needs no argument. Yet Shri Jain gave the *per capita* consumption of milk in India as 5.2 oz., against the corresponding figures of 40 oz. and 56 oz., for Denmark and for Canada, respectively.

In more than one ancient country the cow was revered as symbolizing Nature, the Universal Mother. Reverence for the cow persists among Hindus, as witness the many who went to jail in the recent agitation to end cow slaughter; and yet India's cattle are neglected. Poverty is only part of the explanation. The root causes of this, as of most other evils in this country, are ignorance and apathy.

The solving of India's cattle problem demands not only instruction of cattle owners in proper feeding of cattle, as well as in management and breeding practices and disease control. It calls also for wide-spread propaganda to bring home to them the fact that negative neglect of animal dependents may amount to positive cruelty.

There is, besides neglect, much cruelty inflicted on animals by thoughtless people. But, from the point of view of the Law of Justice and of Mercy operating in Nature, should not Hindu leaders reflect upon the evil Karma engendered by animal sacrifices in the name of religion? The great Buddha's example and his precepts have been neglected for long centuries, with a resulting degradation of human and animal life.

At a time when faith and reason have become for most people a perplexing pair of opposites, any attempt at arbitration or reconciliation deserves to be scrutinized. It has too long been fashionable in the West to insist that differences of belief cannot be resolved or even compared in a rational manner. By confining empiricism within the sensory cage and by wrongly identifying rationalism with the atheism of the sceptic, by outlawing metaphysics and by denying the epistemological value of mystical experience, many intellectuals have now become incapable of harmonizing the functions of faith and reason.

The situation in India is similar, although it has been reached by a different route. Faith and reason are not regarded here as independently useful tools but rather as necessary and temporary phases of the same quest for Truth. In practice every such division of labour between faith and reason, whether stated in spatial or in temporal terms, produces inner conflicts that give rise to outer repercussions in personal and social life. The stronger the inward struggles, the more desperate becomes the desire for release through the adoption of a new faith. The more violent the outer repercussions, the greater is the recognition of the need to understand the nature and the causes of psychological conflicts.

Today the feeling of insufficiency and frustration is perhaps more intense than the positive demand for spiritual self-renewal. At any rate, while religious revivalists have begun their campaigns and unfurled their flags, *The New Statesman and Nation* coolly initiated an essay competition which has evoked response from more than seven hundred people drawn from more than seven countries. The Editor's report on the competition (May 14th, 1955) is revealing; it throws some valuable light on the state of mind of modern youth. Mr. Kingsley Martin sums up thus, on behalf of the four judges of the competition:—

> The essays showed no religious "enthusiasm" but much dissatisfaction with life without religion. They were much more critical of rationalist assumptions than certain of orthodox alternatives. They showed, as you might expect, that whereas the internal struggles of the past were mainly among people brought up in religious backgrounds who lost their faith, today the internal conflict is rather amongst people who, finding themselves dissatisfied in a sceptical or humanist background, have sought for a religion in which they could believe.... Conviction of the necessity of faith was much more general than any devotion to institutional religion; and among the men of faith there was wide-spread criticism both of important dogmas and of the Church.

The moral of this "progress report" on modern youth is as vital as it is obvious. The present generation is prepared to question everything but is not satisfied merely with endless questioning. It recognizes the limitations of reason but refuses to regard it as irrelevant to the acceptance of religious precepts. If it is true, as the New Testament teaches, that "we walk by faith, not by sight," many young men would nowadays rather not walk at all than with the aid of borrowed spectacles or theological crutches. And yet, quite a few realize that "to have faith is to have wings," as Sir James Barrie said in *The Little White Bird*. This willingness to fly and this refusal to be flown may appear to some surviving Victorians to be "a nasty, vicious temper." But, as a result, the traditional religions have to be restated and reconciled in the context of contemporary movements, the spirit of science and the challenge of world unity. As long as any religion is held to be a unique revelation, thus offending both common sense and good taste, it cannot be a salutary social force or provide lasting inspiration for individual conduct.

A number of recent publications show the keen interest of many in the U.S.A. in the cultures beyond its borders and in world affairs. No fewer than 434 non-governmental organizations are included in *U.S. Citizens in World Affairs,* a directory of non-governmental organizations published in 1953 by the Foreign Policy Association, New York.

There is the Renaissance Society of America, fostering active interest in a great European period of burgeoning of the human spirit. It encourages regional conferences of Renaissance studies and reports them in its quarterly *Renaissance News*. It also has brought out its first scholarly volume of *Studies in the Renaissance*.

The Edward W. Hazen Foundation at New Haven, Connecticut, in line with its interest in religion and higher education, is concerned with providing teaching materials on the world religions. *The Religion of the Hindus* by Kenneth W. Morgan has been published and studies of Buddhism and Islam are planned.

The Rockefeller Foundation, whose Annual Report, 1953, is before us, is committed to promoting "the well-being of mankind throughout the world." The assumption with which it seems to have started, that "the moral and rational nature of man would convert an extension of knowledge into an extension of virtue" has apparently been shaken by developments since it was established in 1913. Today the Foundation is sponsoring studies in the social sciences and the humanities along with the natural science and public health projects for which it is famous. It professes

an active interest in moral, political, and legal philosophy, in moral and spiritual values, in the philosophy of history and the theoretical aspects of economics and international relations.

It is a sound principle that has been followed in the U.S.A. in leaving the philanthropic impulse of private citizens largely free from Government control and encouraging it through the tax laws. As the President of the Rockefeller Foundation has written:—

The result has been an impressive, voluntary outpouring of wealth for charitable, educational, scientific and religious purposes, transforming material wealth into opportunities for pursuing the enduring values of the mind and spirit.

The opening editorial in *Harijan* for May 14th, "Gandhi, Nehru and Vinoba," contains a pertinent warning for the economically "backward" nations. People dazzled by the glitter of Western material prosperity need to consider the other side of the medal.

The truth of the matter is that the madly passionate race for raising the standard of living of their people in which the nations of the West are engaged today is not only the fruit of ignorance but also of arrogance. The miseries of the modern world are due to this ignorant and arrogant philosophy of raising the standard of living. It has driven the nations of the world to give up the virtue of endeavouring for the removal of the miseries of others, and has given birth to the brutal religion of nationalism with colonialism and imperialism in its wake. Drunk with the philosophy the Western nations have harnessed the machine to raise the standard of living of their people.

Of course there are, in the U.S.A. for example, innumerable organizations for social service. These are all assigned by the uncritical to the credit side of the ledger. How many of them belong there? Take the provision on a vast scale for custodial care of the insane and of antisocial members of society, both juvenile and adult. This has been necessary to meet conditions for which the boasted economic order and its concomitants—the crime comics and films, the free flow of alcohol, the broken homes, etc., etc.—are not a little responsible.

Put in one pan of the balance all the gadgets, the comforts, the luxuries and the entertaining—and distracting—diversions which are claimed as blessings bestowed on the people of a Western nation committed to this philosophy. And put in the other the rising incidence of mental disorders, of juvenile delinquency, of immorality in its most revolting and degraded forms. Is the "prosperity" worth the price?

Some higher connotations of raising the "standard of living" are brought out by Dr. C. R. Krishnaswamy in *The Hindu Weekly Magazine* of June 5th. Its "Relations to Good Manners," his subtitle, is approached from the standpoint of arousing the attitude of mind which will revolt at vulgar ways of doing things, in which the higher ranks of society must set the example. Healthy conventions and acceptable manners are natural expressions of a "high æsthetic standard of behaviour," no doubt, but Dr. Krishnaswamy does well to relate the standard of living to more serious issues.

The arousing in each individual of self-respect and a sense of human dignity is of very great importance, but men need to be protected by public opinion backed by legislation against being driven by economic necessity into work beneath the dignity of man. Dr. Krishnaswamy decries the acquiescence by State or society in the exploitation of men as beasts of burden and the use of road-menders in the hottest hours of the day, at the cost of health and longevity. In Cairo, it is mentioned, much such work is done in the cool hours of the evening or the night. Is life in India of lesser worth?